

APPENDIX

RECONSTRUCTION  
OF EMPEDOCLES' POEM

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## INTRODUCTION

The proposed reconstruction presents the poem in two books. The *Καθαρμοί* are considered to be the Prooemium of the work, figuring as first part of Book A'. (It is perhaps significant that the number of verses in the reconstruction preceding B17.1 = v. 233 Martin-Primavesi is 207. In this view therefore there are missing some 26 verses from the part of the work going before the revelation of the doctrine of cosmic cyclicity).

The general structure of the poem, as well as subdivisions into sections of each book, are indicated in corresponding chapter headings.

The main doctrine of the work, represented in its basic articulation, consists in a strict, double-phased Cosmic Cycle. The physical basis of this doctrine is analysed in my paper. Its abstract statement in B17.1-13 esp. vv. 1-5 is binding [1]. The second book of the poem unravels the details of the World's cyclic process from *Σφαῖρος* to *Σφαῖρος* via the two succeeding phases of Ascending *Νεῖκος* and Ascending *Φιλία*. As limiting condition between these two phases in that process lies the state of Strife's total supremacy. We are now rapidly approaching this state [2]. The two phases of the Cosmic Cycle are homologous [3], but in the reverse order [4].

Conformably to Aristotle's testimony there is no cosmogony reported in the phase of Ascending Friendship [5]. But there are accounts of the two respective zoogonies, one starting with the *οὐλοφνεῖς τύποι*, the other with monstrosities (single members and then misfits) [6].

The few testimonies as to the location of particular fragments in the body of the poem are observed. For instance the account of the constitution of bones (B96) is put in the section explaining the general theory of mixture (Nos. 67-75) rather than in the part detailing the theory of the constitution of organic tissues, parts and organs (Book

B', Nos. 136-155), because of Simplicius' specific ascription of it to the first book (In Phys. 300.19 sqq.). Similarly, views as to foetal development (B153a) have to be included in the Prooemium = *Καθαρμοί* on similar grounds. We should in any case bear always in mind that Empedocles indulged in repetitions of, and variations on, the same theme or formulaic expression (adding further dimensions as he was going along) both for stylistic reasons and for such of substance. One example is the restatement of the crucial doctrine of the double-phased cosmic cyclicity in B26 (= No. 66) after B17 (= No. 60). Another pivotal case is a(ii) 18-19 (in No. 60) and B35.3-4 (in No. 129). In particular, this last variation helps us decisively to correctly understand the mechanics of the cosmic cyclicity, as I have argued in my paper. The method of repetition and its rationale are explicitly expressed by Empedocles himself, B25 (= No. 64) and B24 (= No. 65) [7].

## NOTES

- [1] An intended discussion at the concluding session in the Symposium of the overall philosophical and historical question of strict or loose cyclicity in the Empedoclean Κόσμος, concentrated instead chiefly on the interpretation of the five beginning verses of B17. Here is the entire passage:

*B 17.1* δίπλ' ἔρέω· τοτὲ μὲν γὰρ ἔν ηῤῥῆθη μόνον εἶναι  
 ἐκ πλεόνων, τοτὲ δ' αὖ διέφυ πλέον' ἐξ ἑνὸς εἶναι.  
 δοιῆ δὲ θνητῶν γένεσις, δοιῆ δ' ἀπόλειψις·  
 τῆν μὲν γὰρ πάντων σύνοδος τίκτει τ' ὀλέκει τε,  
 ἡ δὲ πάλιν διαφνομένων θρεφθεῖσα διέπτει,  
 καὶ ταῦτ' ἀλλάσσοντα διαμπερὲς οὐδαμὰ λήγει,  
 ἄλλοτε μὲν Φιλότητι συνερχόμεν' εἰς ἑν ἅπαντα,  
 ἄλλοτε δ' αὖ δίχ' ἕκαστα φορεύμενα Νείκεος ἔχθει.  
 <οὕτως ἡ μὲν ἔκ πλεόνων μεμάθηκε φύεσθαι>  
 10. ἡδὲ πάλιν διαφύντος ἑνὸς πλέον' ἐκτελέθουσι,  
 τῆ μὲν γίγνονταί τε καὶ οὐ σφισιν ἔμπεδος αἰών·  
 ἡ δὲ διαλλάσσοντα διαμπερὲς οὐδαμὰ λήγει,  
 ταύτη δ' αἰὲν ἔασιν ἀκίνητοι κατὰ κύκλον.

- ἀλλ' ἄγε μύθων κλυθι· μάθη γάρ τοι φρένας αὔξει·  
 ὡς γὰρ καὶ πρὶν ἔειπα πιφάουσκων πείρατα μύθων,  
 δίπλ' ἑρέω· τοτὲ μὲν γὰρ ἔν ἠϋξήθη μόνον εἶναι  
 ἐκ πλεόνων, τοτὲ δ' αὖ διέφυ πλέον' ἐξ ἐνὸς εἶναι,  
 πῦρ καὶ ὕδωρ καὶ γαῖα καὶ ἤερος ἄπλετον ἕμιος  
 Νείκός τ' οὐλόμενον δίχα τῶν, ἀτάλαντον ἀπάντη,  
 20. καὶ Φιλότης ἐν τοῖσιν, ἴση μῆκός τε πλάτος τε·  
 τὴν σὺ νόω δέρκευ, μηδ' ὄμμασιν ἦσο τεθηπώς·  
 ἦτις καὶ θνητοῖσι νομίζεται ἔμφυτος ἄρθροις,  
 τῇ τε φίλα φρονέουσι καὶ ἄρθμια ἔργα τελοῦσι,  
 Γηθοσύνην καλέοντες ἐπώνυμον ἦδ' Ἀφροδίτην·  
 τὴν οὐ τις μετὰ τοῖσιν ἐλισσομένην δεδάηκε  
 θνητὸς ἀνὴρ· σὺ δ' ἄκουε λόγου στόλον οὐκ ἀπατηλόν.

- ταῦτα γὰρ ἰσά τε πάντα καὶ ἤλικα γένναν ἔασι,  
 τιμῆς δ' ἄλλης ἄλλο μέδει, πάρα δ' ἦθος ἐκάστω,  
 ἐν δὲ μέρει κρατέουσι περιπλομένοιο χρόνιοι.  
 30. καὶ πρὸς τοῖς οὗτ' ἄρ τι ἐπιγίνεται οὐδ' ἀπολήγει·  
 εἴτε γὰρ ἐφθείροντο διαμπερές, οὐκέτ' ἂν ἦσαν·  
 τοῦτο δ' ἐπαυξήσειε τὸ πᾶν τί κε; καὶ πόθεν ἔλθόν;  
 πῆ δέ κε κήξαπόλοιτο, ἐπεὶ τῶνδ' οὐδὲν ἔρημον;  
 ἀλλ' αὐτ(ὰ) ἔστιν ταῦτα, δι' ἀλλήλων δὲ θέοντα  
 γίγνεται ἄλλοτε ἄλλα καὶ ἠνεκὲς αἰὲν ὁμοῖα.

The subject here is the cosmic whole, and not primarily or directly what happens to individual entities. For the same principles that operate in the World history at large, govern also each thing's fate. But when the latter is at stake, it is made clear by appropriate qualifications. As in B20, where the unity meant is the oneness of a particular organic body at the acme of its existence, at which stage displays maximal cohesion; as against its approaching the limit of its life at the point of its dissolution; the matter being rendered manifest by the formulation:

τοῦτο μὲν ἂν βροτέων μελέων ἀριδείκετον ὄγκον·  
 ἄλλοτε μὲν Φιλότητι συνερχόμεν' εἰς ἓν ἅπαντα  
 γυῖα, τὰ σῶμα λέλογχε, βίου θαλέθοντος ἐν ἀκμῇ·  
 ἄλλοτε δ' αὐτε κακῆσι διατμηθέντ' Ἐρίδεσσι  
 πλάζεται ἄνδιχ' ἕκαστα περιρρηγμῖνι βίοιο.

The volume of mortal members (*ὄγκος βροτέων μελέων*) forms the strongest unity of all parts of the body (*συνερχόμενα εἰς ἓν ἅπαντα γυῖα, τὰ σῶμα λέλογχε*), when life is at a pitch and this is due to the operation of Friendship. Strife (*κακῆσι ἐρίδεσσι*) separates (*διατμηθέντα*) those members and parts destroying (*πλάζεται ἄνδιχ' ἕκαστα*) that unity at the verge of life (*περὶ ρρηγγμῖνι βίωιο*).

Contrariwise in B17 we are at the level of what befalls the World as a whole. The One here leaves nothing beside it, having integrated all existence: *ἐν ἡξήθη μόνον εἶναι*. The talk is of *ἅπαντα* simpliciter that have come together into the One (v. 7 and cf. v. 4), not of *ἅπαντα γυῖα* or anything similarly qualified. Moreover, what these *ἅπαντα* are is given in the passage itself: they are the cosmic elements in their universal role, not as entering into the constitution of particular things as such. For in vv. 18-20 the ultimate factors of existence are mentioned and the physical relationship of the two principles to the four roots is indicated. And in vv. 21-26 a contrast is being precisely emphasised between the recognition of Aphrodite's works in the communicability of human particulars and the total darkness existing in mortals as to her cosmic function (*Φιλότης*) amidst the elements themselves in their World-role; *μετὰ τοῖσιν* in v. 25 answers to *ἐν τοῖσιν* (v. 20) referring to *πῦρ καὶ ὕδωρ καὶ γαῖα καὶ ἥερος ἄπλετον ὕψος* (v. 18). In fact, the very expression *ἥερος ἄπλετον ὕψος* leaves no doubt as to the cosmic understanding of the elements in the passage. As does, more poignantly, the reference to all four roots in the masculine (*ἀκίνητοι* v. 13, not *ἀκίνητα*, despite the various misguided attempts at "correction"), clearly signifying their divine status as in B6.

The fragment is indeed a prime example of Empedocle's technique of revelation. Repetitions with him are used to consolidate doctrines, but also to further articulate them. (Cf. B24 and B25 for his conscious attitude in this respect). First (vv. 1-2) there is the universal pendulum between the One and the Many (*πλέονα*). Then (vv. 7-8), it is explained that the Many of that cosmic alternation is really the All (*ἅπαντα*; cf. *πάντων σύνοδος* v. 4), and that the principle and agency of global unification is Friendship while the one of separation is Strife. At the third reformulation (vv. 14-20) of the same truth we learn (*μάθη* v. 14), that at bottom the initial Many (*πλέονα*), the afterwards All (*ἅπαντα*), are the following four, which turn out to be the roots. Of the two principles, Friendship is in the elements and their mixtures being the agency by which elements and mixtures exist in any bulk at all. Strife on the other hand lies always outside any given volume of an element,

or any cohesive mixture, being their delimiting factor: it lies at the superficies of entities, it is the spirit of closure and borders. Finally, in the last part of the passage (vv. 27-35), the explanation is given why the six are the only true beings, the only true factors in World-history, and how in principle they produce, or rather they become (*γίγνεται* v. 35), all cosmic variation under the general law of cyclicity (cf. also vv. 9-13).

Now what is the abstract form and rhythm of that cosmic cyclicity? That is precisely the content of the double truth enunciated in B17 (*δίπλ' ἔρέω* v. 1 and v. 16). Empedocles is not using words haphazardly. Our construal must satisfy the conditions of some crucial and essential duplicity. It turns out that the duplicity involved is twofold. *First*, there are the twin movements of consolidation towards a Universal One and of dispersion from it (vv. 1-2). *Secondly*, there is a double becoming of mortal things (*θνητῶν*) and a double extinction of them (v. 3). Mortal things, the immediate and apparent subjects of these processes of becoming and perishing, are all mixed individual things past, present and future in the World. For we know that the Six real beings are eternal and unalterable, the roots and the principles. Empedocles' statement in B35.14:

*αἴψα δὲ θνήτ' ἐφύοντο, τὰ πρὶν μάθον ἀθάνατ' εἶναι,*

should not confuse us into assuming a blurred or inconsistent division between mortal and immortal entities. For the division is absolute, and is dexterously highlighted by Empedocles in the very next line:

*ζωρά τε τὰ πρὶν ἄκρητα etc.*

Things unmixed (i.e. the roots and principles) are eternal; things mixed are mortal. B35 describes the World's state just after the absolute segregation of the unmixed elements into their own. At the point of the total sovereignty of Strife, the elements were aware (*μάθον*) of their full eternity, being each on its own. Subsequently, they started to enter into mortal combinations and in this sense were becoming mortal (*ἐφύοντο*, something we know is only apparent; cf. B8; B9). One should be alert to this seeming inconsistency of things immortal becoming mortal by the very proclamation of the reverse transfiguration in the statement of Empedocles' newly achieved divinity in B112.4: *ἐγὼ δ' ὑμῖν θεὸς ἄμβροτος, οὐκέτι θνητός* etc. B35 furthermore makes evident what the *θνητά* in B17.3 are: namely composite things,

constituted by mixtures of the elements. It is emphatically reiterated that the wondrous variegation of cosmic existence stems from variations in the proportions of mixture of the four roots; B35.16-7:

*τῶν δέ τε μισγομένων χεῖτ' ἔθνεα μυρία θνητῶν,  
παντοίοις ιδέησιν ἀρηρότα, θαῦμα ιδέσθαι.*

But what exactly those second duplicities (v. 3) in the becoming and perishing of mortal entities consist in? This has to be, and is obviously, explained in vv. 4-5. And it is crystal clear that whatever these duplicities amount to, there are just two conditions to account for them, namely the twin movement of the world (as already posited in vv. 1-2) towards the Universal One (πάντων σύνοδος v. 4) and away from it (δια-φρομένων v. 5). Now the fact is that the ultimate cause of mortal things emerging into the world scene is the same one which effects their disappearing from it. (In physical terms it is the Cosmic Vortex, as explained in my paper). So that each of the two proclaimed general becomings of mortal things (δοιῆ δὲ θνητῶν γένεσις) corresponds to one of the two announced general perishings of them. One γένεσις is coupled to one ἀπόλειψις. And the other γένεσις to the other ἀπόλειψις. Therefore by explaining the two causes of a double becoming, an explanation of the double perishing of mortal things is *eo ipso* given. And thus of the two becomings τὴν μὲν refers to the former, and ἡ δὲ to the latter, γένεσις. References that are facilitated by the broader sense of γένεσις signifying things in the world of becoming. One condition gives birth and destroys one becoming (or things belonging to one system of (broader) becoming); the other becoming (or things belonging to the other system of (broader) becoming) is grown and dispersed by the other condition. But we have seen what these two conditions in the cosmic process are. The conclusion is therefore inescapable: one system of becoming (and perishing) is caused by the movement (consolidation) of the world to the Universal One; another is engendered by the reverse movement from (dispersion of) the One. And there thus exists a nice pattern of correspondences in B1-5: ABΓAB, where A and B explain each part of Γ (γένεσις and ἀπόλειψις).

Despite the intentional dense intricacy of the formulation (with the obvious play on a duplicity doubled to become a quadruple-phased whole), the syntax of the phrasing is unambiguous. Τὴν μὲν has a feminine reference, obviously one of the two generations mentioned in v. 3 (δοιῆ... γένεσις):



double is...; / one.../ the other... Similarly for ἡ δέ. Theoretically the demonstratives could also be taken to refer to the double ἀπόλειψις (the other feminine around); but it comes to just the same effect. Or, they might be made to refer to one γένεσις and its corresponding ἀπόλειψις (τὴν μὲν then it would be equivalent to τὰς μὲν...); still with no change as to the doctrinal import of the passage. The meaning is so clear and fitting that one can try other, fatigued, construals only on extraneous reasons. Which then will be met on their own real ground.

There reigns, thus, a perfect harmony in the Empedoclean system. The process from Sphairos to Antisphairos during the phase of ascending Strife consists of two parts. In the first part the tendency of the elements to segregate, working under the superior, if continually diminishing, power of Love, creates increased differentiation-within-wholes and heightened organic complexity at both the cosmic and the individual level. After the turning point of a perfect balance between unifying and diversifying forces (at the equilibration of the respective potencies of Love and Strife), there comes the second part of this phase, with Strife now in prevailing, and increasing, force: organic complexity and internal differentiation are now gradually reduced resulting in simpler forms of existence, till the stage is reached of the absolute segregation of the ultimate realities in their *ineradicable* otherness.

In converse homology stands the ensuing process from Antisphairos to Sphairos. During its first part the tendency towards unification now, under conditions of prevailing (but decreasing) Strife influence, creates increased differentiation-within-wholes and heightened organic complexity. After the midpoint where Love and Strife stand in strict equipoise, the optimal balance between unification and diversification is disrupted, and existence starts to assume continually simpler structures with an on-going reduction in organic complexity, till all reality is integrated in the perfect fusion of the Sphairos. "Perfect", so far, that is, as the nature of reality permits. *For the existence of ineradicable differences is precisely the seed of the dissolution of the Perfect God.*

- [2] That the present condition of the World lies in the phase of Ascending *Νεῖκος* is explicitly testified by Aristotle; *de generatione et corruptione*, B7.334a5 sqq.: ἄμα δὲ καὶ τὸν κόσμον ὁμοίως ἔχειν φησὶν (sc. Empedocles) ἐπὶ τε τοῦ *Νεῖκου* νῦν καὶ πρότερον ἐπὶ τῆς *Φιλίας*. That the World now fast approaches the state of Hate's full mastery is indicated by the enormous acceleration of the cosmic gyration (A75: at an earlier stage of the phase,

nearer to the beginning, the world was revolving very slowly, taking ten contemporary months to effect its diurnal rotation). To the proximity of Hate's absolute sway is probably referring d8 (Martin-Primavesi):

[ἐξικ]νούμε[θα γὰρ] πολυβενθ[έα πείρατ'], ὄϊω.

(I propose πείρατ' instead of the editors suggested Δῖνον). When the dynamic focus of the Cosmic Whirl reaches the deep limits of the World, it reverses direction, the Vortex starts to decelerate, and the process of mixing up the segregated elements starts anew. That boundary condition is the moment of Hate's total supremacy.

- [3] Aristotle, *de generatione et corruptione*, 334a1 sqq. (A42): ἅμα δὲ καὶ τὸν κόσμον ὁμοίως ἔχειν φησιν ἐπὶ τε τοῦ Νείκουσ νῦν καὶ πρότερον ἐπὶ τῆς Φιλίας. Ἐπὶ τοῦ Νείκουσ = in the phase of ascending Strife; ἐπὶ τῆς Φιλίας = in the phase of ascending Love. Obviously, the state of the World when Love reigns supreme is *completely* different from its state when Strife is absolute sovereign. Sphairos (the total fusion of all elements in one whole) and Anti-sphairos (the total separation of the elements from one another, and their segregate coacervation in themselves) are, literally, *worlds* apart: in between those two extreme conditions of existence lies the cosmos, typically more or less as we know it excepting its states near the limiting conditions.

- [4] Here lies the source of the curious Platonic myth of Cosmic Reversal in *Politikos*, 268d-275a. The model is different, but there are common themes and a shared general logic. The oscillation in the Platonic myth is between a state of perfect *order* (when the world has grown harmonious under direct divine tutelage) and the condition of total *chaos* (v. esp. 273a-e) inherent in the material (= spatial) substratum of existence. Naturally, the myth is built upon the doctrine of Timaeus as to the constitution of the world, but imports upon it a dynamic aspect of cyclicity. And this must be Empedoclean. Which also explains how Plutarch could construe the Reign of Νείκος (in its absolute sway) as the Platonic Realm of Chaos. V. *De facie in orbe lunae*, 926D-927A: the Empedoclean segregation of the elements into separate totalities is identified with the Platonic condition of the absence of God. Cf. *ibid.*: οὐ γῆ θερμότητος μετείχεν, οὐχ ὕδωρ πνεύματος, οὐκ ἄνω τι τῶν βαρέων, οὐ κάτω τι τῶν κούφων, ἀλλ' ἄκρατοι καὶ ἄστοργοι καὶ μονάδες αἱ τῶν ὄλων ἀρχαί (sc. τὰ ριζώματα), μὴ προσιέμεναι σύγκρισιν

έτέρου πρὸς ἕτερον μηδὲ κοινωνίαν, ἀλλὰ φεύγουσαι καὶ ἀποστρεφόμεναι καὶ φερόμεναι φορὰς ἰδίας καὶ αὐθάδεις οὕτως εἶχον, ὡς ἔχει πᾶν οὐ θεὸς ἄπεστι κατὰ Πλάτωνα, τουτέστιν, ὡς ἔχει τὰ σώματα νοῦ καὶ ψυχῆς ἀπολιπούσης· etc. In the Platonic-Plutarchean interpretation, Φιλία is the divine Goodness and Νείκος the inherent ἀναρμοστία (τὸ τῆς παλαιᾶς ἀναρμοστίας πάθος, *Politikos* 273 c7-d1) of physical existence or an evil principle like the κακὴ Ψυχὴ of the Laws. Although Plato seems explicitly to criticise the Empedoclean Dualism of Principles in *Politikos* 269e7 sqq.: ἐκ πάντων δὴ τούτων τὸν κόσμον μήτε αὐτὸν χρηὶ φάναι στρέφειν ἑαυτὸν αἰεὶ, μήτ' αὐτὸν αἰεὶ ὑπὸ θεοῦ στρέφεσθαι διττὰς καὶ ἐναντίας περιαιγωγὰς, μήτ' αὐτὸν δύο τινὲ θεῶν φρονούντε ἑαυτοῖς ἐναντία στρέφειν αὐτόν, ἀλλ' ὅπερ ἄρτι ἐρρήθη καὶ μόνον λοιπόν, τοτὲ μὲν ὑπ' ἄλλης συμποδηγείσθαι θείας αἰτίας, τὸ ζῆν πάλιν ἐπικτώμενον καὶ λαμβάνοντα ἀθανασίαν ἐπισκευαστὴν παρὰ τοῦ δημιουργοῦ, τοτὲ δ' ὅταν ἀνεθῆῃ, δι' ἑαυτοῦ αὐτὸν ἰέναι, κατὰ καιρὸν ἀφεθέντα τοιοῦτον, ὥστε ἀνάπαυιν πορεύεσθαι πολλὰς περιόδων μυριάδας διὰ δὴ τὸ μέγιστον ὄν καὶ ἰσοροπώτατον ἐπὶ μικροτάτου βαῖνον ποδὸς ἰέναι.

In the *Politikos* model there is a reversal of the heavenly revolution at the point of the renewed divine intervention. But we have nothing to support a corresponding trait in the movement away from the Antisphairos in the Empedoclean Cycle.

The Saturnian Era (*Κρόνιος βίος*) and terrogeniture are ascribed by Plato to the Phase of the Cosmic Cycle when the God directly takes care of physical existence (*Politikos*, 271c-272c). At that time, there obtains a complete reversal of human (and animal) life, with organic time going as it were backwards to match the reverse celestial circumvolution (*Politikos*, 270d-271b). This is to apply the reversion in World processes according to Empedocles upon the succession of the two phases of the Cosmic Cycle (as above explained, n. [1]), in a very specific, and picturesque, perhaps powerful, image.

It all, however, appears to fit if Plato would interpret (or rather utilize) Empedocles' Cycle as a twin-phased one, with the two phases corresponding to the Reign of Φιλία (= Rule of divine Goodness) and the Reign of Νείκος (= World's Self-Rule). This would mean that there are not periods of Ascending Love or Strife, only just periods of Love or Strife.

Such a construal or employment of the Empedoclean system, although, I believe, wrong, tells in favour of a unique Empedoclean poem. For it gains apparent support from the fact that in his Prooemium = *Καθαρμοί*

Empedocles describes the Saturnian life as belonging to the single and absolute ladyship of Aphrodite = Φιλία (B128). Porphyry in fact identifies *Κύπρις βασιλεία* there (B128.3) explicitly with Φιλία (*de abstinentia* II 21). And he associates the passage (evidently from the *Καθαρμοί*) as coming from Empedocle's theogony, i.e. his sacred, physical λόγος. In Empedocles on the contrary, B128 refers to the state of the World *near* the condition of Sphairos, with Φιλία still most powerful, if on the wane, and with Strife's force ascending, although still slight: yet enough to have caused the disruption of Sphairo's perfect harmony and the creation of multiple individual existence. However, even so, Empedocles could have employed, *mythologically* speaking, the Saturnian life as an *image* of divine perfection in Sphairos; as a symbol of Dionysus undivided.

The above mentioned Platonic model survived as an Empedoclean interpretation in the Neoplatonic world-view with Sphairos = the Intelligible World and physical World as the world of the rule of Νεῦκος. This, certainly, is not what Empedocles meant, or could have meant.

- [5] Aristotle, *de caelo*, Γ2.301a14 sqq.: ἐκ διεστώτων δὲ καὶ κινουμένων οὐκ εὐλογον ποιεῖν τὴν γένεσιν. διὸ καὶ Ἐμπεδοκλῆς παραλείπει τὴν ἐπὶ τῆς Φιλότητος· οὐ γὰρ ἂν ἠδύνατο συστήσαι τὸν οὐρανὸν ἐκ κεχωρισμένων μὲν κατασκευάζων, σύγκρισιν δὲ ποιῶν διὰ τὴν Φιλότητα· ἐκ διακεκριμένων γὰρ συνέστηκεν ὁ κόσμος τῶν στοιχείων. ὥστ' ἀναγκαῖον γίνεσθαι ἐξ ἑνὸς καὶ συγκεκριμένου. The ἓν καὶ συγκεκριμένον is the Σφαῖρος. Formulae like ἐπὶ Φιλότητος mean ascending role, not absolute supremacy. The significance of Aristotle's addition καὶ κινουμένων is made clear by the account in my paper of the mechanics of the cosmic cycle: the moment of Hates total sovereignty is characterised by maximal speed in the Worlds revolution.
- [6] The grand upheaval that followed the state of Antisphairos (i.e. Strife's total sway) is described in B35. Plutarch refers to it as "the Universal Change", ἡ καθόλου μεταβολή. *Quaestionum Convivialium* V, 4, 677D: ...Ἐμπεδοκλέους... εἰρηκότος ἐν τῇ καθόλου μεταβολῇ γίνεσθαι "ζωρά τε τὰ πρὶν ἄκρητα" (B35.15). The physical details of what happened are explained in my paper above. Even in antiquity (!) some seem to have been misled because of B35.4-5 to question Empedocle's consistency. At least Simplicius methodically answers to some such misunderstanding that there cannot be produced a spectacular variegation of mortal things precisely under the rule

of Friendship when all things become one. No less interpreter than Alexander provided the basis for such misunderstanding by construing B35.5 (ἐν τῇ δὴ τάδε πάντα συνέρχεται ἐν μόνον εἶναι) and Aristotle's reference to the state of affairs described in that fragment as ἐπὶ τῆς φιλότητος (*de caelo*, 300b30), as signifying the condition of Love's absolute sway. To which Simplicius gives the correct answer that this is the period of *ascending* Friendship, clearly defined by Empedocles himself in B35.10-3. Simplicius, *In de caelo*, 587.8 sqq.: καὶ πῶς ταῦτα, φαίη ἄν τις, ἐπὶ τῆς Φιλότητος γίνεσθαι λέγει ὁ Ἀριστοτέλης, δι' ἣν πάντα ἐν γίνεσθαι ὁ Ἐμπεδοκλῆς φησιν (B35.5):

ἐν τῇ δὴ τάδε πάντα συνέρχεται ἐν μόνον εἶναι;

μήποτε οὖν οὐκ ἐν τῇ ἐπικρατεία τῆς Φιλίας ταῦτα λέγει γενέσθαι ὁ Ἐμπεδοκλῆς, ὡς ἐνόμισεν Ἀλέξανδρος, ἀλλὰ τότε, ὅτε οὐπω τὸ Νεῖκος (B35.10-3):

πᾶν ἐξέστηκεν ἐπ' ἔσχατα τέρματατα κύκλου,  
ἀλλὰ τὰ μὲν τ' ἐνέμιμνε μελέων τὰ δέ τ' ἐξεβεβήκει.  
ὄσσον δ' αἰὲν ὑπεκπροθείοι, τόσον αἰὲν ἐπήγει  
ἠπιόφρων Φιλότητος ἀμειψέος ἄμβροτος ὀρμή.

Obviously B17.5 describes the final condition of Sphairos, towards which the processes started with the Grand Change following the polar state of Antisphairos lead under the increasing influence of Love (phase of ascending Love). And so, consequently, must be interpreted a(ii) 18-20. Hence, a(ii)21 sqq. refers to the results of the Grand Change; and the remains (λοιπά) of that creation in a(ii)25 signify tokens *now* (in the phase of ascending Strife) that testify to the production modes obtaining then (in the phase beginning with the dissolution of Antisphairos).

The creation-pattern in the phase of ascending Love is beyond doubt. The elements (starting to move through one another after the collapse of their total segregation in Antisphairos) mix up in various ways producing separate members without organic integration in whole-forms (forms of wholeness). Thus, conclusively, Aristotle, *de caelo* 300b26 sqq.: πότερον [δυνατὸν ἢ] οὐχ οἶόν τ' ἦν κινούμενα ἀτάκτως καὶ μίγνυσθαι τοιαύτας μίξεις ἔνια, ἐξ ὧν συνίσταται τὰ κατὰ φύσιν συνιστάμενα σώματα, λέγω δ' οἶον ὅσα καὶ σάρκας, καθάπερ Ἐμπεδοκλῆς φησὶ γίνεσθαι ἐπὶ τῆς Φιλότητος· λέγει γὰρ ὡς

πολλά μὲν κόρσαι ἀναύχενες ἐβλάστησαν.

The best commentary on the passage is supplied by Simplicius, who (after the above given quotation) goes on: ἐν ταύτῃ οὖν τῇ καταστάσει (sc. of retreating Strife and ascending Love) μονομελῆ ἔτι τὰ γυῖα ἀπὸ τῆς τοῦ Νείκου διακρίσεως ὄντα ἐπλανᾶτο, τῆς πρὸ ἄλληλα μίξεως ἐφέμενα.

αὐτὰρ ἐπεὶ (φῆσι) κατὰ μείζον ἐμίσγητο δαίμονι δαίμων (B59.1),  
ὅτε τοῦ Νείκου ἐπεκράτει λοιπὸν ἢ Φιλότης,  
ταῦτα τε συμπίπτεσκον ὅπη συνέκρυσεν ἕκαστα,  
ἄλλα τε πρὸς τοῖς πολλὰ διηλεκτὰ ἐξεγένοντο (B59.2-3).

ἐπὶ τῆς Φιλότητος οὖν ὁ Ἐμπεδοκλῆς εἶπεν, οὐχ ὡς ἐπικρατούσης ἤδη τῆς Φιλότητος, ἀλλ' ὡς μελλούσης ἐπικρατεῖν, ἔτι δὲ τὰ ἄμικτα καὶ μονόγυια δηλοῦσαι.

The crux of the problem, and the key to its solution, are well set out by Simplicius. It concerns Empedocle's meaning in B35.5 and Aristotle's rendering of it "ἐπὶ τῆς Φιλότητος". Here is the issue: τὸ δὲ "καθάπερ Ἐμπεδοκλῆς φησὶ γίνεσθαι ἐπὶ τῆς Φιλότητος" ὁ μὲν Ἀλέξανδρος ὡς μίξεως παράδειγμα ἀκούει, ἐξ ἧς συνίσταται τὰ κατὰ φύσιν σώματα· καὶ συναίρεσθαι δοκεῖ τῷ λόγῳ αὐτοῦ τὸ ἐπὶ τῆς Φιλότητος τοῦτο λέγεσθαι, μίξεως αἰτίας οὐσης, ὥσπερ τοῦ Νείκου διακρίσεως. πῶς δὲ ἂν εἴη μίξεως σημαντικὸν τὸ "ἀναύχενες κόρσαι" καὶ τἄλλα τὰ ὑπὸ τοῦ Ἐμπεδοκλέους λεγόμενα ἐν τούτοις (B57.2-3):

γυμνοὶ δ' ἐπλάζοντο βραχίονες εἴνιδες ὤμων,  
ἄμματ' αὖ οἱ (α) ἐπλανᾶτο πενητεύοντα μετώπων,

καὶ πολλὰ ἄλλα, ἅπερ οὐκ ἔστι μίξεως παραδείγματα, ἐξ ἧς τὰ κατὰ φύσιν συνίσταται; And the answer is simple, once one properly understands the position in the Cosmic Cycle which we are investigating. The separate members show enough of Love's work as to represent mixtures of the elements; but the influence of Strife is strong and it forbids the formation of higher order integrals with more varied articulation and intenser organic unity capable of securing significant degrees of self-presentation and self-perpetuation to the entities produced.

So the pattern of Loves zoogony is settled. Cf. also Simplicius in Phys. 37.33 sqq.: ὥσπερ Ἐμπεδοκλῆς κατὰ τὴν τῆς Φιλίας ἀρχὴν φησὶ γενέσθαι ὡς

ἔτυχε μέρη πρώτων τῶν ζώων οἶον κεφαλὰς καὶ χεῖρας καὶ πόδας, ἔπειτα  
συνιέναι ταῦτα

βουγενῆ ἀνδρόπρωρα, τὰ δ' ἔμπαλιν ἐξανατέλλειν (B61.2).

...καὶ ὅσα μὲν οὕτω συνέστη ἀλλήλοις ὥστε δύνασθαι τυχεῖν σωτηρίας, ἐγένετο ζῶα καὶ ἔμεινεν διὰ τὸ ἀλλήλοις ἐκπληροῦν τὴν χρείαν, τοὺς μὲν ὀδόντας τέμνοντάς τε καὶ λεαίνοντας τὴν τροφήν, τὴν δὲ γαστέρα πέττουσαν, τὸ δὲ ἦπαρ ἐξαιματοῦν. etc. The elements mixing *first* produce the simpler compounds (members), which *then* combining create more complex forms. These survive if the combination is such that the *joining members offer mutual help in meeting the needs of one another* (διὰ τὸ ἀλλήλοις ἐκπληροῦν τὴν χρείαν). The initial mixtures were probably coming up from the earth (ἐξανατέλλειν, cf. χθονὸς ἐξανέτελλον B62.4). So Censorinus, *de die natali*, 4, 7-8: Empedocles autem egregio suo carmine, ..., tale quiddam confirmat: primo membra singula ex terra quasi praegnate passim edita, deinde coisse et effecisse solidi hominis materiam igni simul et umori permixtam. cetera quid necesse est persequi, quae non capiant similitudinem veritatis (he refers to Empedocle's *τερατογενέσεις*).

The law of development in Love's zoogony is thus expressed in this series: *simpler mixtures* → *producing single parts and members* → *chance combinations of them* → *disappearance of monstrous formations* → *survival of the fit compounds* → *existence of more complex organisms capable of sustaining and reproducing themselves*. The tendency is towards *more complex articulation and higher integration simultaneously*. The first characteristic comes from the fact that the elements get more and more mixed up as they move from the state of absolute segregation (Antisphairos) to that of total unification (Sphairos). The second is caused by the ascending power of Love. But this tendency, as was explained above, works up in the first part of the phase of ascending Love. There follows a second part when the influence of Love prevails to such a degree that things start getting fused as they are prepared for their final dissolution into the Sphairos. Now *increased* unification must go with *less* internal differentiation at the cosmic level as a whole and in each existent within it. Distinction of parts and members start to coalesce into "whole-natured forms", οὐλοφυεῖς τύποι. This process becomes more and more pronounced, till we reach the complete interpenetration of the elements in the otherwise undifferentiated Sphairos. The law of development in the phase of ascending Love (comprising both its parts) gives therefore the following sequence:

- (a) μονομελή γυῖα (B58) -
- (b) combinations (B57, 79, 60, 61) -
- (c) οὐλοφυεῖς τύποι (B62)

The appearance of sex belongs in this phase to (a) as isolated members and to (b) in organic compounds. In (c) there is no sharp, well-defined differentiation of members, including the vocal parts and the sex organs, as is explicitly stated in B62.7-8:

*οὔτε τί πω μελέων ἐρατὸν δέμας ἐμφαίνοντας  
οὔτ' ἐνοπήν οἶόν τ' ἐπιχώριον ἀνδράσι γυῖον.*

We may envisage a gradual blurring of distinctions and divisions in the perfectly developed organisms leading to more and more coalescing integrals (οὐλοφυεῖς τύποι). (a), (b) and (c) clearly characterise the beginning, the middle and the final period of the phase of ascending Love from Antisphairos to Sphairos.

But B62 *cannot* refer to the concluding part of this phase in the Cosmic Cycle. For in the fragment the οὐλοφυεῖς τύποι come *before* (πρῶτα) the full differentiation of sexes, not after it. This is also observed by Simplicius, in *Phys.* 381.29 sqq.: εἰπόντος δὲ τοῦ Ἐμπεδοκλέους ἐν τῷ δευτέρῳ τῶν Φυσικῶν πρὸ τῆς τῶν ἀνδρείων καὶ γυναικείων σωματῶν διαθρώσεως ταυτὶ τὰ ἔπη etc.

Now the developments in the two cosmic phases are the *reverse* one to the other. This has been explained above with reference to the cosmic processes; but it also necessarily applies to the organization of life in each world period. The law of development during the phase of ascending Strife (in the movement from Sphairos to Antisphairos now) postulates therefore a zoogonic sequence on the pattern:

(c) - (b) - (a).

Things get started with the formation of οὐλοφυεῖς τύποι of high unification and homogeneity under the sway of still overwhelmingly powerful Love. More and more differentiation is introduced, more and more variegation is caused by the unremitting acceleration of the universal circumvolution as Hate becomes stronger and stronger. At some point a harmonious balance is achieved between differentiation and unification. After that the segregating influence of Hate takes the upper hand and existences begin to be rent apart.



The dissolution of created entities continues constantly intensifying, till the uncreated divine elements are coacerbated in totally separate places, in the absolute self-satisfaction of isolation (Antisphairos).

B62, 63 refer to the sequence (c) - (b) in the phase of ascending Strife. They belong to Strifes zoogony. There is also an eloquent reminder of the obtaining situation in B62.6: *τοὺς* (sc. *οὐλοφυεῖς τύπους*) *μὲν πῦρ ἀνέπεμπε θέλον πρὸς ὁμοῖον ἰκέσθαι*. Fire and earth (and water; v. B62.5: *ἀμφοτέρων ὕδατός τε καὶ εἶδος* (= fire) *αἴσαν ἔχοντες*) coexist: it is the tendency of fire to get out of (and separated from) the earth, and to reach its own (*θέλον πρὸς ὁμοῖον ἰκέσθαι*), which creates the *οὐλοφυεῖς τύποι*. (Since the fire comes up into the air in this “desire” of it, air is also mixed in the resulting compounds of the other three elements; not to mention that air will also exist in considerable quantity at this stage within earth as well). So this is taking place during the process of differentiation of the all inclusive universal unity, the Sphairos.

Aristotle seems to provide in this connection a striking illustration of how far we may misunderstand his meaning if we fail to provide appropriate framework to his dense and hypopnematic argumentation. In *Physica* B, 7, having before explained the doctrine of the quadruple causality, he explains natural teleology. Empedocle's comes naturally up for criticism. Aristotle takes exception to the idea of an “as-if” teleology activating natural processes; he considers, rightly, Empedocle's as a prominent exponent of that theory. He criticises the (a)-(b) zoogonical sequence. Among other things, he argues in the main, that a monstrosity presupposes a normality which can be corrupted in its first principle in order to result to the monstrosity in question. It is not what is regularly happening (unless impeded) that can be explained by a chance adaptation that proved successful, but on the contrary chance combinations are needed to explain miscarriages in the more or less steady workings of nature. The natural is normal, and requires an altogether different kind of explanation than chance arrangements, namely a teleological perspective, since *ἡ φύσις τῶν ἕνεκά του αἰτίων* (ἐστι), 198b10-11.

In this context he comes back to Empedocle's (a)-(b) sequence. 199b1 sqq.: *εἰ δὲ ἔστιν ἕνια κατὰ τέχνην ἐν οἷς τὸ ὀρθῶς ἕνεκά του, ἐν δὲ τοῖς ἀμαρτανομένοις ἕνεκα μὲν τινος ἐπιχειρεῖται ἀλλ' ἀποτυγχάνεται, ὁμοίως ἂν ἔχει καὶ ἐν τοῖς φυσικοῖς, καὶ τὰ τέρατα ἀμαρτήματα ἐκείνου τοῦ ἕνεκά του. καὶ ἐν τοῖς ἐξ ἀρχῆς ἄρα συστάσει τὰ βουγενῆ* (i.e. we find ourselves now in the combinations resulting from chance mixtures of members at the first

part of Loves zoogony according to Empedocle's), *εἰ μὴ πρὸς τινα ὄρον καὶ τέλος δυνατὰ ἦν ἐλθεῖν, διαφθειρομένης ἂν ἀρχῆς τινος ἐγίγνετο* (as Aristotle maintains, and against Empedocle's who would not recognize any prior distinct principle whose failure would produce the monstrosities), *ὥσπερ νῦν τοῦ σπέρματος*. The *νῦν* contrasts to *ἐξ ἀρχῆς*. The Aristotelian point is that just as now (i.e. in this order of things obtaining now) genetic malformations or malfunctions are due to some flaw in the seed or semen (which is one kind of principle of organic life) - so at the beginning of the Empedoclean world-period (where the monstrosities appeared first) there should obtain a principle of normality whose corruption would *occasionally* lead to miscarriages of the normal, and normative, processes of nature.

As a side-thought to this last turn in his argument, Aristotle remarks, 199b7-9: *ἔτι ἀνάγκη σπέρμα γενέσθαι πρῶτον, ἀλλὰ μὴ εὐθὺς τὰ ζῶα· καὶ τὸ "οὐλοφύες μὲν πρῶτα" σπέρμα ἦν*. He merely adds (still against the (a)-(b) Empedoclean sequence of Love's zoogony), that there could not in his view be animals before their semen; as Empedocle's seems to acknowledge by putting his *οὐλοφύεις τύποι* first; which first *οὐλοφύεις τύποι* are according to Aristotle semen. But this *οὐλοφύες* is clearly imported here from a *different* Empedoclean context: Aristotle has "*σπέρμα ἦν*", not "*σπέρμα ἔστιν*". Far from undermining Empedocle's double zoogony, Aristotle indirectly here confirms it. There are two zoogonical sequences: one starting with single members and monstrosities simple and compound; the *other* beginning with *οὐλοφύεις τύποι*. And more importantly, Aristotle proves that the *οὐλοφύεις τύποι* are not stable organic compositions as against the instable concoctions of members, but more or less internally undifferentiated formations. On the other hand, the equation *οὐλοφύες = σπέρμα* is Aristotle's own construal and projection. The Empedoclean *οὐλοφύεις τύποι* must have been gigantic. Smaller and smaller entities are effected as the history of the Universe proceeds in the now obtaining phase, this diminution in size resulting from the increasing velocity of global circumvolution, itself the physical manifestation of the continuously increasing dispersive power of Strife. A confirming testimony to this deduction is provided doxographically; A77 = Plutarchean, *Epitoma*, V 27, 1 (DG p. 440.8-10): *τοὺς δὲ νῦν ἀνθρώπους τοῖς πρῶτοις συμβαλλομένους βρεφῶν ἐπέχειν τάξιν*.

B64 also seems to corroborate the same conclusions, at least according to its more natural and direct interpretation. The reminiscence that generates sexual desire correlates nicely to the Platonic doctrine in *Symposium* 191A: it is a recollection of a former unity that drives the two sexes together. Thus an

οὐλοφυῆς τύπος (without characteristic sex, as in B62.11) should be presupposed working in the excitement of sexual love. It cannot be a remembrance of monstrosities (separate members or misfits) that arouses it. In the cosmic phase we are living in, zoogony started with undifferentiated wholes, not with differentiated parts.

There remains to account for the troublemaking doxographical piece A72: Ἐμπεδοκλῆς τὰς πρώτας (1) γενέσεις τῶν ζώων καὶ φυτῶν μηδαμῶς ὀλοκλήρους γενέσθαι, ἀσυμφύσει δὲ τοῖς μορίοις διεξευγμένας, τὰς δὲ δευτέρας (2) συμφυομένων τῶν μερῶν εἰδωλοφανεῖς, τὰς δὲ τρίτας (3) τῶν ὀλοφυῶν, τὰς δὲ τετάρτας (4) οὐκέτι ἐκ τῶν ὁμοίων οἶον ἐκ γῆς καὶ ὕδατος, ἀλλὰ δι' ἀλλήλων ἦδη etc. The first generation is that of single members, not whole organisms. The second mentioned is one of (chance) coallocations of members resulting in entities like the mixed beings of mythology (idol-like). The third is that of οὐλοφυεῖς and the fourth is the one endowed with the power of procreation. There seems to be implied an increasing level of unity and articulation; the οὐλοφυεῖς look like meant to be stable organic compositions as distinct from the idol-like compilations of category 2. If so, category 1 corresponds to my (a) above, while categories 2, 3 and 4 to (b), indicating internal subdivisions within it. But it is more likely, that this doxographical piece represents a (compilers) misunderstanding of the sources. If we construe in an Empedoclean way οὐλοφυεῖς and if we, consequently, reverse the order of categories 3 and 4 (since differentiation of sex precedes the decrease of differentiation characterising the οὐλοφυεῖς τύποι in the world-period of ascending Love), then we obtain this broad correspondence:

- 1 → (a)  
2, 4 → (b)  
3 → (c)

Which, we saw, is the pattern of development during the phase of ascending Love. The reverse is the one obtaining during the phase of ascending Strife. To cut through the doxographical piece by assembling 1 and 2 in the former phase and 3 and 4 in the latter is mistaken on many counts that have been observed by a number of scholars. It should be remarked how more accurate, so far as it goes, Censorinus' report is (*de die natali*, 4, 7-8, a passage above quoted). It is misleading to put the two testimonies side by side as in Diels, *Doxographi Graeci*, p. 189. Censorinus preserves the uncorrupted or unconfused doxographical tradition, as against the Plutarchean *Epitoma*. Relative material is completely missing from Stobaeus. On a more general

plane, this is one more instance of how precarious the reconstruction of an “Aetius” is. One final terminological point.

At the starting dissolution of Antisphairos, the power of Love is small in extension; while it is very great at the beginning of Sphairos’ disintegration. In this sense talk of ascending Love, respectively Strife, at those periods seems bizarre and may be misleading. But their powers are correspondingly steadfastly rising. And the dynamics is the substance of the matter. The process of the dissolution of Antisphairos is, once started, ineluctable; and the operative principle of the dissolution is Love. Similarly in the opposite case. So talk even of the Era of Love / Strife (ἐπὶ τῆς Φιλότητος / ἐπὶ τοῦ Νείκουσ) is in this way justified. And it seems to be countenanced by Empedocle’s himself; as when in describing the developments activated by the end of Antisphairos he emphasises their end result, namely the state of Sphairos (cf. b35.5; a(ii)20).

- [7] It is worth mentioning that recent developments in scientific cosmology and astrophysics betray uncanny analogies to cardinal Empedoclean ideas. In contemporary theoretical physics, weird, apparently, speculations are tested experimentally and supported by evidence drawn from soundings into the World’s past.

One such examination project is the following. An American satellite called the Wilkinson Microwave Anisotropy Probe (WMAP) has provided more precise answers to a number of questions relating to the structure of the Universe and to the Beginning and End of Time (Reports in *The Economist* February 15th, 2003 and in *The New York Times*, February 28, 2004). The WMAP scans the Universe measuring small variations in the cosmic microwave background, i.e. cool radiation created 380.000 years after the Big Bang. The angular resolution and temperature sensitivity in its scanning seem sufficient to establish certain startling results.

The Universe looks like being composed of three substances. One, a mere 4.4% of it, consists in “ordinary” matter (the stuff of atoms). Another approximately 23% of the Universe is made of “cold dark matter” (nature unknown). The third and by far greatest part, up to about 73%, is the mysterious “dark energy”.

Little is know about these larger components of the Worlds constitution. But dark energy acts as a *repulsive force*, driving the rest asunder and tearing things apart. Dark energy is thus the polar force to gravitation, a Νείκος against cosmic Φιλία.

In fact a theory as to the Big Bang seems also to have been confirmed by the WMAP. “*Inflation*”, which is set to have caused and sustained the beginning and earliest development of the Universe, appears to be some kind of brief and violent antigravitational force, thus a manifestation of repelling, dispersing “dark energy” or *Νεῖκος*, when, at the beginning of time, it resumed its unassailable rights.

Finally, there is now envisaged the possibility that a Big Rip at the End of Time will answer the Big Bang at its beginning. If the dark energy is strong enough, the Universe may in the end be *completely* pulled apart. First the universal expansion is *speeded up*, then galaxies spin apart, then stars and planetary systems, then planets explode, then atoms are rent asunder, finally protons and neutrons rip apart. At the end only the ultimate constituents of matter remain, probably electrons and quarks, totally incommunicable to each other, in awesome isolation.

It is tempting to correlate this state of the Universe to the Empedoclean Antisphairos. And by parity of speculation, the state of the World before the Big Bang to the Sphairos, a totally unified, homogeneous, dense condition of matter. So we have matter and its ultimate elements (the four Empedoclean roots or electrons and quarks nowadays), two forces one of friendly attraction (Gravitation - *Φιλία*) and one of hateful repulsion (Dark Energy - *Νεῖκος*), a pre-Big-Bang Sphairos and a post-Big-Rip Antisphairos. We are now moving towards the Big Rip under the influence of Dark Energy (*Νεῖκος*). One only thing remains to complete this picture of general homologies. Are the cosmic processes as a whole cyclical? Is there a reverse movement from post-Big-Rip state to pre-Big-Bang state? Should Gravitation and Dark Energy be exactly equiposed the pendulum must start moving in the opposite direction once one of its polar, extreme positions has been reached. There would then be in rerum natura an Oath of Necessity between *Φιλία* and *Νεῖκος*.

The following text of the Empedoclean fragments is meant not as an edition, but as a working tool in illustration of the proposed unifying reconstruction of Empedocles' poem and system. However, a few textual changes have been made and a very selective apparatus added, together with occasional indicative explanations. *Comparationes numerorum* between this arrangement of the Fragments and Diels-Kranz's sequence are subjoined at the end.



ΕΜΠΕΔΟΚΛΕΟΥΣ  
ΦΥΣΙΚΑ





*BIBΛION A'*

**Destiny of Soul and Structure of Existence**





a) Προοίμιον (Καθαρμοί)

Nos. 1-36

[Empedocle's condition. Truth of his Word]

1

B 112

ὦ φίλοι, οἳ μέγα ἄστυ κατὰ ξανθοῦ Ἀκράγαντος  
ναίετ' ἂν ἄκρα πόλεος, ἀγαθῶν μελεδήμονες ἔργων,  
ξείνων αἰδοῖοι λιμένες, κακότητος ἄπειροι,  
χαίρετ'· ἐγὼ δ' ὑμῖν θεὸς ἄμβροτος, οὐκέτι θνητός  
πωλεῦμαι μετὰ πᾶσι τετιμένος, ὥσπερ ἔοικα,  
ταυνίαις τε περίστεπτος στέφειςί τε θαλείοις.  
τοῖσιν ἄμ' εὖτ' ἂν ἴκωμαι ἐς ἄστυα τηλεθάοντα,  
ἀνδράσιν ἠδὲ γυναιξὶ σεβίζομαι· οἳ δ' ἄμ' ἔπονται  
μυρίοι ἐξερέοντες, ὅπῃ πρὸς κέρδος ἀταρπός,  
οἳ μὲν μαντοσυνέων κεχρημένοι, οἳ δ' ἐπὶ νούσων  
παντοίων ἐπύθοντο κλύειν εὐηκέα βάξιν,  
δηρὸν δὴ χαλεπήσι πεπαρμένοι <ἀμφ' ὀδύνησιν>.

V. Diogenes Laertius VIII 62: ὅτι δ' ἦν Ἀκραγαντῖνος ἐκ Σικελίας αὐτὸς ἐναρχόμενος τῶν Καθαρμῶν φησιν “ὦ φίλοι etc.” .

v. 3 κακότητος ἄπειροι: cf. B144: νηστεῦσαι κακότητος

v. 7 τοῖσιν sc. ταυνίαις et στέφειςιν

ἄμ' εὖτ' ἂν Planudes, codd. Diogenis: ἄμ' ἂν

codd. Diogenis primarii: <δ' > εὖτ' ἂν Kranz

τοῖσιν ἄμ' εὖτ' ἂν: <πᾶσι δὲ > τοῖς ἂν Wilamowitz:

πᾶσι δ' ἄμ' εὖτ' ἂν Wright

\* \* \*

## 2

B 114

ὦ φίλοι, οἶδα μὲν οὖνεκ' ἀληθείη πάρα μύθοις,  
οὓς ἐγὼ ἐξερῶ· μάλα δ' ἀργαλέη γε τέτυκται  
ἀνδράσι καὶ δύσζηλος ἐπὶ φρένα πίστιος ὄρμη.

\* \* \*

## 3

B 113

ἀλλὰ τί τοῖσδ' ἐπίκειμι ὥσει μέγα χρῆμά τι πράσσω,  
εἰ θνητῶν περιέμι πολυφθερέων ἀνθρώπων;

\* \* \*

[State of Blessedness]

## 4

B 128

οὐδέ τις ἦν κείνοισιν Ἄρης θεὸς οὐδὲ Κυδοιμὸς  
οὐδὲ Ζεὺς βασιλεὺς οὐδὲ Κρόνος οὐδὲ Ποσειδῶν,  
ἀλλὰ Κύπρις βασιλεία.  
τὴν οἱ γ' εὐσεβέεσσιν ἀγάλμασιν ἰλάσκοντο  
γραπτοῖς τε ζώιοισι μύροισι τε δαιδαλεόδομοις  
σμίρνης τ' ἀκρήτου θυσίαις λιβάνου τε θυώδους,  
ξανθῶν τε σπονδὰς μελίτων ρίπτοντες ἐς οὐδας·  
ταύρων δ' ἀκρήτοισι φόνους οὐ δεύετο βωμὸς,  
ἀλλὰ μύσος τοῦτ' ἔσκεν ἐν ἀνθρώποισι μέγιστον,  
θυμὸν ἀπορραίσαντες ἐν>έδμεναι ἡέα γυῖα.

Ἰν περὶ φύσεως (θεογονία = κοσμογονία) teste Porphyrio,  
*de abstinentia* II 21: ἀλλὰ καὶ παρ' Ἐμπεδοκλέους, ὃς  
περὶ τῆς θεογονίας διεξιὼν καὶ περὶ τῶν θυμάτων  
παρεμφαίνει λέγων “οὐδέ etc.”

v. 8 ἀκρήτοισι Scaliger, DK: ἀκρίτοισι codd. Porphyrii:

ἀκράτοισι codd. Eusebii P.E.: ἀρρήτοισι Fabricius, Kranz

\* \* \*

5

B 130 + 77 + 78

ἦσαν δὲ κτίλα πάντα καὶ ἀνθρώποισι προσσηγῆ,  
θῆρες τ' οἰωνοὶ τε, φιλοφροσύνῃ τε δεδήγει.

ἄδένδρεα δ' ἔμπεδόφυλλα καὶ ἔμπεδόκαρπα τέθηνεν  
καρπῶν ἀφθονίησιν κατ' ἡέρα πάντ' ἐνιαυτόν.

\* \* \*

[Another case of blessed wisdom like Empedocles': Pythagoras]

6

B 129

ἦν δέ τις ἐν κείνοισιν ἀνὴρ περιώσια εἰδώς,  
ὃς δὴ μήκιστον πραπίδων ἐκτήσατο πλοῦτον,  
παντοίων τε μάλιστα σοφῶν <τ' > ἐπιήρανος ἔργων·  
ὅπποτε γὰρ πάσησιν ὀρέξαιτο πραπίδεσσιν,  
ρεῖ' ὃ γε τῶν ὄντων πάντων λείσσεσκεν ἕκαστον  
καὶ τε δέκ' ἀνθρώπων καὶ τ' εἴκοσιν αἰώνεσσιν.

\* \* \*

[Divine Wisdom concerning Gods]

7

B 132

ὄλβιος, ὃς θεῶν πραπίδων ἐκτήσατο πλοῦτον,  
δειλὸς δ' ὦι σκοτόεσσα θεῶν πέρι δόξα μέμηλεν.

v. 2: cf. B 131.4

Salvationis fundamentum gnosticum, i.e. scientia de rebus divinis  
naturalibusque.

\* \* \*

## [Necessity and the Law of Genesis]

8

B 115

ἔστιν Ἀνάγκης χρῆμα, θεῶν ψήφισμα παλαιόν,  
 αἰδίων, πλατέεσσι κατεσφρηγισμένον ὄρκοις·  
 εὐτέ τις ἀμπλακίησι φόνωι φίλα γυῖα μίηνη,  
 <νείκεί θ' > ὅς κ(ε) ἐπίορκον ἀμαρτήσας ἐπομόσση,  
 δαίμονες οὔτε μακραίωνος λελάχασι βίοιο,  
 τρίς μιν μυρίας ὥρας ἀπὸ μακάρων ἀλάλησθαι,  
 φνομένους παντοῖα διὰ χρόνου εἶδεα θνητῶν  
 ἀργαλέας βιότοιο μεταλλάσσοντα κελεύθους.  
 αἰθέριον μὲν γάρ σφε μένος πόντονδε διώκει,  
 πόντος δ' ἐς χθονὸς οὐδας ἀπέπτυσσε, γαῖα δ' ἐς αὐγὰς  
 ἡελίου φαέθοντος, ὁ δ' αἰθέρος ἔμβαλε δίναις·  
 ἄλλος δ' ἐξ ἄλλου δέχεται, στυγέουσι δὲ πάντες.  
 τῶν καὶ ἐγὼ νῦν εἰμι, φυγὰς θεόθεν καὶ ἀλήτης,  
 Νείκει μαινομένωι πίσυνος.

V. Plutarchus, *de exilio*, 607c: ὁ δ' Ἐμπεδοκλῆς ἐν ἀρχῇ τῆς φιλοσοφίας προαναφωνήσας “ἔστιν... ἀλήτης” etc.

v. 5 Cf. θεοὶ δολιχαίωνες, B 21.12; 23.8

v. 14 Νείκει... πίσυνος: cf. Νείκεος ἐννεσίησιν, B 22.9

\* \* \*

9

B 142

(according to O. Primavesi, *Die Häuser von Zeus und Hades: zu Text und Deutung von Empedocle's B 142 D.-K.*, in *Cronache Ercolanesi* 33/2003 p. 59)

τὸν δ' οὐτ' ἄρ τε Διὸς τέγειοι δόμοι αἰγ[ιόχοιο]  
 [οὔ]τε τ[ί π]η Ἄδου δέ[χεται πυ]κι[νὸ]ν στέγος [ ]δ[ ].

\* \* \*

## 10

B 125

ἐκ μὲν γὰρ ζῶων ἐτίθει νεκρὰ εἶδε' ἀμείβων,  
 ἄρκ δὲ νεκρῶν ζῶοντα.

\* \* \*

## 11

B 126

(ἡ δαίμων τῆς γενέσεως sc. Aphrodite)  
 σαρκῶν ἀλλογνῶτι περιστέλλουσα χιτῶνι.

\* \* \*

## 12

B 148

(τὸ τῆ ψυχῆ περικείμενον σῶμα)  
 ἀμφιβρότην χθόνα

\* \* \*

## 13

B 153a

[τὸ γοῦν βρέφος δοκεῖ τελειοῦσθαι ἐν ἑπτὰ ἑβδομάσιν,  
 ὡς Ἐμπεδοκλῆς αἰνίττεται ἐν τοῖς Καθαρμοῖς]

\* \* \*

## 14

B 117

ἦδη γάρ ποτ' ἐγὼ γενόμενῃ κοῦρός τε κόρη τε  
 θάμνος τ' οἰωνός τε καὶ ἕξαλος ἔλλοπος ἰχθύς.

\* \* \*

## 15

B 119

ἔξ οἴης τιμῆς τε καὶ ὅσσου μήκεος ὄλβου...

\_\_\_\_\_

Cf. B 128; B 115.

\* \* \*

## 16

B 120

ἠλύθομεν τόδ' ὑπ' ἄντρον ὑπόστεγον...

\_\_\_\_\_

Mundus significatur

\* \* \*

## 17

B 116

(ἡ Χάρις)  
 στυγέει δύσκλητον Ἀνάγκην

\* \* \*

## 18

B 118

κλαῦσά τε καὶ κώκυσα ἰδὼν ἀσυνήθεα χῶρον.

\* \* \*

## 19

B 154a

(πέποται ὁ τῆς συνηθείας κυκεών)  
 ὠδινάς <τ' > ὀδύνας <τε> κυκεών ἀπάτας τε γόους τε

\* \* \*



## 20

## B 121

..... ἀτερπέα χῶρον,  
 ἔνθα Φόνος τε Κότος τε καὶ ἄλλων ἔθνεα Κηρῶν  
 αὐχμηραὶ τε Νόσοι καὶ Σήμιες ἔργα τε ρευστά  
 Ἄτης ἂν λειμῶνα κατὰ σκότος ἠλάσκουσιν.

v. 4 ἠλάσκουσιν: cf. Homer B470

\* \* \*

## 21

## B 122

ἔνθ' ἦσαν Χθονίη τε καὶ Ἡλιόπη ταναῶπις,  
 Δῆρις θ' αἱματόεσσα καὶ Ἀρμονίη θεμερῶπις,  
 Καλλιστώ τ' Αἰσχρή τε, Θόωσά τε Δηναίη τε,  
 Νημερτής τ' ἐρόεσσα μελάγκουρός τ' Ἀσάφεια.

\* \* \*

## 22

## B 123

Φυσώ τε Φθιμένη τε, καὶ Εὐναίη καὶ Ἔγερσις,  
 Κινώ τ' Ἀστεμφής τε, πολυστέφανός τε Μεγιστώ  
 καὶ Φορύη, Σωπή τε καὶ Ὀμφαίη...

\* \* \*

## 23

## B 124

ὦ πόποι, ὦ δειλὸν θνητῶν γένος, ὦ δυσάνολβον,  
 τοίων ἔκ τ' ἐρίδων ἔκ τε στοναχῶν ἐγένεσθε.

\* \* \*

24

B 136

οὐ παύσεσθε φόνοιο δυσηχέος; οὐκ ἔσορᾶτε  
ἀλλήλους δάπτοντες ἀκηδέημισι νόοιο;

\* \* \*

25

B 0 (apud B 136)

βωμὸν ἐρεύθοντας μακάρων θερμοῖσι φόνοισιν

\* \* \*

26

B 138

χαλκῶ ἀπὸ ψυχὴν ἀρύσας

\* \* \*

27

B 137

μορφὴν δ' ἀλλάξαντα πατὴρ φίλον υἱὸν αἴρας  
σφάζει ἐπευχόμενος μέγα νήπιος· οἱ δ' ἀπορεῦνται  
λισσόμενον θύοντες· ὁ δ' αὖ νήκουστος ὁμοκλέων  
σφάζας ἐν μεγάροισι κακὴν ἀλεγύνατο daίτα.  
ὡς δ' αὐτῶς πατέρ' υἱὸς ἐλὼν καὶ μητέρα παῖδες  
θυμὸν ἀπορραίσαντε φίλας κατὰ σάρκας ἔδουσιν.

\* \* \*

## 28

## B 145

τοιγάρτοι χαλεπήσιν ἀλύοντες κακότησιν  
οὔποτε δειλαίων ἀχέων λωφήσετε θυμόν.

v. 2 cf. παρέσσε[ται ἄλγ]εα θυμῶ, d9 Martin-Primavesi.

\* \* \*

## 29

## B 139

οἶμοι ὅτι οὐ πρόσθεν με διώλεσε νηλεὲς ἦμαρ,  
πρὶν σχέτλι' ἔργα βορᾶς περὶ χεῖλεσι μητίσασθαι.

Cf. d 5-6 Martin-Primavesi

\* \* \*

[Purification of polluted State of Soul]

## 30

## B 135

οὐ πέλεται τοῖς μὲν θεμιτὸν τόδε, τοῖς δ' ἀθέμιστον,  
ἀλλὰ τὸ μὲν πάντων νόμιμον διὰ τ' εὐρυμέδοντος  
αἰθέρος ἠνεκέως τέταται διὰ τ' ἀπλέτου αὐγῆς...

Ex Aristotelis *Arte Rhetorica* (A, 1373 b 14 sqq.) primum versum restituit  
Karstenius: οὐ πέλεται τοῖς μὲν δίκαιον τόδε, τοῖς δ' ἀθέμιστον  
Sturzius.

v. 3 cf. B17.18 καὶ ἥερος ἄπλετον ὕψος  
cf. B22.2 ἠλέκτωρ τε χθών τε καὶ οὐρανὸς ἠδὲ θάλασσα

\* \* \*

## 31

B 140

*δάφνης φύλλων ἄπο πάμπαν ἔχεσθαι.*

\* \* \*

## 32

B 141

*δειλοί, πάνδειλοι, κυάμων ἄπο χείρας ἔχεσθαι.*

\* \* \*

## 33

B 143

*κρηνάων ἄπο πέντε ταμόντ' ἔν) ἀτειρέι χαλκῶι  
χρῆ μὲν ἀπορρύπτεσθαι...*

\* \* \*

## 34

B 144

*...νηστεῦσαι κακότητος.*

---

*Cf. B112.3 κακότητος ἄπειροι.*

\* \* \*

## 35

B 127

*ἐν θήρεσσι λέοντες ὀρειλεχές χαμαιεῦναι  
γίγνονται, δάφναι δ' ἐνὶ δένδρεσιν ἡυκόμοισιν.*

\* \* \*

## [End of Purification: condition of Empedocle's in No. 1]

36

B 146 +147

εἰς δὲ τέλος μάντις τε καὶ ὕμνοπόλοι καὶ ἰητροί  
καὶ πρόμοι ἀνθρώποισιν ἐπιχθονίοισι πέλονται,  
ἔνθεν ἀναβλαστοῦσι θεοὶ τιμῆσι φέριστοι.

ἀθανάτοις ἄλλοισιν ὀμέστιοι, αὐτοτράπεζοι  
ἑόντες, ἀνδρείων ἀγέων ἀπόκληροι, ἀπειρεῖς.





## b) General Theory of Reality

Nos. 37-74

[Way of Truth]

37

Fr. 133

οὐκ ἔστιν πελάσασθαι ἐν ὀφθαλμοῖσιν ἐφικτόν  
ἡμετέροις ἢ χερσὶ λαβεῖν, ἤπερ γε μεγίστη  
πειθοῦς ἀνθρώποισιν ἀμαξιτὸς εἰς φρένα πίπτει.

---

v. 2 ἤπερ γε Karsten: ἤπερ τε DK: ἤπερ τε codd.

\* \* \*

38

B 131

εἰ γὰρ ἐφημερίων ἔνεκέν τινος, ἄμβροτε οὔσα,  
ἡμετέρας μελέτας <ἄδε τοι> διὰ φροντίδος ἐλθεῖν,  
εὐχομένω νῦν αὖτε παρίστασο, Καλλιόπεια,  
ἀμφὶ θεῶν μακάρων ἀγαθὸν λόγον ἐμφαίνοντι.

---

v. 4 cf. B 132.2

περὶ φύσεως ac ἀμφὶ θεῶν idem opus esse; cf. B128; B132

\* \* \*

39

B 1

Παυσανίη, σὺ δὲ κλύθι, δαίφρονος Ἀγχίτεω υἱέ.

\* \* \*

[Pragmatism of Knowledge]

40

B 111

φάρμακα δ' ὅσσα γεγάσι κακῶν καὶ γήραος ἄλκαρ  
 πεύση, ἐπεὶ μούνῳ σοὶ ἐγὼ κρανέω τάδε πάντα.  
 παύσεις δ' ἀκαμάτων ἀνέμων μένος οἱ τ' ἐπὶ γαῖαν  
 ὀρνύμενοι πνοιαῖσι καταφθινύθουσιν ἀρούρας·  
 καὶ πάλιν, ἣν ἐθέλησθα, παλίντιτα πνεύματ(α) ἐπάξεις·  
 θήσεις δ' ἐξ ὄμβροιο κελαινοῦ καίριον αὐχμόν  
 ἀνθρώποις, θήσεις δὲ καὶ ἐξ αὐχμοῖο θερείου  
 ρεύματα δενδρεόθρεπτα, τά τ' αἰθέρι αἴσσονται,  
 ἄξεις δ' ἐξ Αἴδαο καταφθιμένου μένος ἀνδρός.

v. 8 τά τ' αἰθέρι αἴσσονται Wilamowitz: τάτ' αἰθέρι ναιήσσονται cod. P<sup>1</sup>  
 Diogenis: τάτ' ἐν θέρει ἀήσσονται P<sup>2</sup>: ταταιθεριναίης ὄντα B: τάτε θέρει-  
 ναιήσσονται F: τάτ' αἰθέρια θήσσονται Tzetzes: τάτ' ἐν θέρει ἔσσονται Σ: τά  
 τ' αἰθέρι ναιήσσονται DK: τά τ' αἰθέρι ναιεπάουσι BOLLACK.

\* \* \*

41

B 5

...στεγάσαι φρενὸς ἔλλοπος εἴσω.

Cf. B 110

\* \* \*



## 42

## B 2

στεινωποὶ μὲν γὰρ παλάμαι κατὰ γυῖα κέχυνται·  
πολλὰ δὲ δεῖλ' ἔμπαϊα, τὰ τ' ἀμβλύνουσι μερίμνας.  
παῦρον δ' ἐν ζωῆσι βίου μέρος ἀθρήσαντες  
ὠκύμοροι καπνοῖο δίκην ἀρθέντες ἀπέπταν  
αὐτὸ μόνον πεισθέντες, ὅτῳ προσέκυρσεν ἕκαστος  
πάντος ἔλαυνόμενοι, τὸ δ' ὄλον <πᾶς> εὔχεται εὐρεῖν·  
οὔτως οὔτ' ἐπιδερκτὰ τὰδ' ἀνδράσιν οὔτ' ἐπακουστά  
οὔτε νόμι περιληπτὰ. σὺ δ' οὔν, ἐπεὶ ὠδ' ἐλιάσθης,  
πεύσειαι· οὐ πλέον ἢ γε βροτεῖη μῆτις ὄρωρεν.

v. 1 κέχυνται codd: τέτανται Pap. Herc. 1012

v. 2 cf. ἄ τ' ἀμβλύνουσι μερίμνας, B110.7

v. 6 <πᾶς> Bergk, DK: <τίς ἄρ'> Fränkel: <οὐδεὶς> Bollack

v. 9 *distinxit post πεύσειαι* Bollack

*πλέον metri causa* edd.: *πλείον* codd. Sexti

*fortasse πεύσειαι, οὐ* (i.e. ὅπου) *πλέον* etc. [The sense: since you have wandered here, you will get the knowledge (denied to mere men), here where mortal wisdom waxes full].

*ἢ γε scripsi: γε* codd. Sexti: *ἢ* DK: *ἢ* Stein

Cf. ὦν θέμις ἐστὶν ἐφημερίοισιν ἀκούειν, B3.4

*οὐ πλέον ἢ γε: οὐ πλέον οὔτι* Fränkel

\* \* \*

## 43

## B 3

ἀλλὰ θεοὶ τῶν μὲν μανίην ἀποτρέψατε γλώσσης,  
ἐκ δ' ὁσίων στομάτων καθαρὴν ὀχετεύσατε πηγῆν.  
καὶ σέ, πολυμνήστη λευκώλενε παρθένε Μοῦσα,  
ἄνοταί, ὦν θέμις ἐστὶν ἐφημερίοισιν ἀκούειν,  
πέμπε παρ' Εὐσεβίης ἐλάουσ' εὐήνιον ἄρμα.  
μηδὲ σέ γ' εὐδόξιο βιήσεται ἄνθεα τιμῆς  
πρὸς θνητῶν ἀνελέσθαι, ἐφ' ὧν θ' ὁσίης πλέον εἰπεῖν  
θάρσει - καὶ τότε δὴ σοφίης ἐπ' ἄκροισι θαόζειν.

ἀλλ' ἄγ' ἄθρει πάσῃ παλάμῃ, πῆι δῆλον ἕκαστον,  
 μήτε τιν' ὄψιν ἔχων πίστει πλέον ἢ κατ' ἀκοιήν  
 ἢ ἀκοιήν ἐρίδουπον ὑπὲρ τρανώματα γλώσσης,  
 μήτε τι τῶν ἄλλων, ὁπόσῃ πόρος ἐστὶ νοῆσαι,  
 γυίων πίστιν ἔρυκε, νόει δ' ἦι δῆλον ἕκαστον.

Post B2 teste Sexto VII 124

v. 4 cf. B2.9

\* \* \*

#### 44

B 4

ἀλλὰ κακοῖς μὲν κάρτα μέλει κρατέουσιν ἀπιστεῖν·  
 ὡς δὲ παρ' ἡμετέρης κέλεται πιστώματα Μούσης,  
 γινῶθι διασσηθέντος ἐνὶ σπλάγχνοισι λόγιοι.

v.1 μέλει Herwerden, D.K.: πέλει cod. Inwood.

v.3 διασσηθέντος Diels: διατμηθέντος cod. Clementis:  
 διατμισθέντος Wilamowitz  
 ἐνὶ σπλάγχνοισι: cf. εἰς φρένα B133.3; B105.

\* \* \*

[Doctrines 1, *πρῶτον ἄκουε*: the Elemental Roots of Existence.  
 First Revelation of Truth, first part of Divine Physics]

#### 45

B 6

τέσσαρα γὰρ πάντων ριζώματα πρῶτον ἄκουε  
 Ζεὺς ἀργῆς Ἥρη τε φερέσβιος ἠδ' Ἄιδωνεύς  
 Νῆστίς θ', ἢ δακρύοις τέγγει κρούνωμα βρότειον.

\* \* \*

46

B 7

(τὰ στοιχεῖα)

ἀγένητα

\* \* \*

[Doctrine 2, ἄλλο δέ τοι ἐρέω: Second Revelation of Truth.  
φύσις is μίξις. Two Opposing Principles (Φιλία, Νείκος)  
of Communion and Repulsion]

47

B 8

ἄλλο δέ τοι ἐρέω· φύσις οὐδενὸς ἔστιν ἀπάντων  
θηγῶν, οὐδέ τις οὐλομένου θανάτιο τελευτή,  
ἀλλὰ μόνον μίξις τε διάλλαξις τε μιγέντων  
ἔστι, φύσις δ' ἐπὶ τοῖς ὀνομάζεται ἀνθρώποισιν.

\* \* \*

48

B 9

οἱ δ' ὅτε μὲν κατὰ φῶτα μιγέντ' ὡς αἰθέρ' ἴδωνται  
ἢ κατὰ θηρῶν ἀγροτέρων γένος ἢ κατὰ θάμνων  
ἢ κατ' οἰωνῶν, τότε μὲν τὸ κλέγουσι γενέσθαι,  
εὔτε δ' ἀποκρινθῶσι, τὸ δ' αὖ δυσδαίμονα πότμον  
ἢ θέμις <οὐ> καλέουσι, νόμωι δ' ἐπίφημι καὶ αὐτός.

v. 1 μιγέντα (sc. τὰ στοιχεῖα). μιγέντ' ὡς αἰθέρ' ἴδωνται dubitanter  
proposui: μιγὲν φῶς (sic) αἰθέρι <6-8 litt.> codd. Plutarchi: μιγέντ' εἰς  
αἰθέρ' ἴκωνται Diels, DK  
οἱ δ' ὅθ' ἴκη κατὰ φῶτα μιγέντ' εἰς αἰθέριον φῶς Bignone: οἱ δ' ὅτε κεν  
κατὰ φῶτα μιγὲν φάος αἰθέρος ἴκη Mullach, Panzerbieter: μιγὲν φῶς  
αἰθέρι <κύρη> Burnet, van der Ben.

- v. 3 τὸ <λέγουσι> Reiske, DK: τὸν <7 vel 8 lit.> codd. Plutarchi: τό<δε φασί> Bernardakis, Inwood: τὰ <δε φασί> Xylander: τόν <φασι> dubitanter Friedländer: τό <γέ φασι> Panzerbieter, Wright.
- v. 5 ἢ θέμις <οὐ> Bernardakis (in Plutarchi 820F), Bachet de Meziriac, Burnet, Pohlenz: ἢ θέμις (820F) vel εἶναι (1113 B) codd. Plutarchi: οὐ θέμις ἢ Wilamowitz: ἢ θέμις <οὐ> DK (<οὐ> Wyttenbach): ἢ θέμις <ἀνθρώποισι> van der Ben.

\* \* \*

## 49

## B 23

ὡς δ' ὅπoταν γραφέες ἀναθήματα ποικίλλωσιν  
 ἀνέρες ἀμφί τέχνης ὑπὸ μήτιος εὐ δεδαῶτε,  
 οἷτ' ἐπεὶ οὖν μάρψωσι πολύχροα φάρμακα χερσίν,  
 ἀρμονίηι μείζαντε τὰ μὲν πλέω, ἄλλα δ' ἐλάσσω,  
 ἐκ τῶν εἶδεα πᾶσιν ἀλίγκια πορσύνουσι,  
 δένδρεά τε κτίζοντε καὶ ἀνέρας ἠδὲ γυναῖκας  
 θήρας τ' οἰωνούς τε καὶ ὕδατοθρέμμονας ἰχθύς  
 καὶ τε θεοὺς δολιχαίωνας τιμῆσι φερίστους  
 οὕτω μῆ σ' ἀπάτη φρένα καινύτω ἄλλοθεν εἶναι  
 θνητῶν, ὅσσα γε δῆλα γεγάσιν ἀάσπετα, πηγῆν,  
 ἀλλὰ τορῶς ταῦτ' ἴσθι, θεοῦ πάρα μῦθον ἀκούσας.

vv. 6-8 cf. B21.10-12

v. 8 cf. B 146.3

v. 10 γεγάσιν ἀάσπετα Bergk, Inwood: γεγάσιν ἄσπετα codd. Simplicii, Bollack: γεγάσιν ἄσπετα Diels, DK dubitanter

v. 11 ταῦτ' sc. radices, elementa.

\* \* \*

## 50

## B 11

νήπιοι· οὐ γάρ σφιν δολιχόφρονές εἰσι μέριμναι,  
 οἷ δὴ γίγνεσθαι πάρος οὐκ ἐὼν ἐλπίζουσι

ἤ τι καταθνήσκειν τε καὶ ἐξόλλυσθαι ἀπάντη.

- v. 1 δολιχόφρονές εἰσι μερίμναι; cf. τὰ τ' ἀμβλύνουσι μερίμνας, B 2.2;  
cf. B110.7

\* \* \*

## 51

### B 15

οὐκ ἂν ἀνὴρ τοιαῦτα σοφὸς φρεσὶ μαντεύσαιτο,  
ὡς ὄφρα μὲν τε βιώσι, τὸ δὴ βίοτον καλέουσι,  
τόφρα μὲν οὖν εἰσίν, καὶ σφιν πάρα δειλὰ καὶ ἐσθλά,  
πρὶν δὲ πάγειν τε βροτοὶ καὶ ἐπεὶ λύθεν, οὐδὲν ἄρ' εἰσιν.

Fortasse post B11, teste Plutarcho (*adv. Colotem*, 113C-D, p. 186.10: τὸ μετὰ ταῦτ' (sc. B11) ἐπὶ τοῦναντίον ἂν αἰτιάσασθαι παράσχοι, τοῦ Ἐμπεδοκλέους λέγοντος "οὐκ ἂν ἀνὴρ... οὐδὲν ἄρ' εἰσί").

- v. 3 δειλὰ Bergk, DK, Wright, Inwood: δεινὰ codd. Plutarchi, Bollack, fortasse recte, teste probabiliter Plutarcho (*adv. Colotem*, 1113D, p. 186.21 Pohlenz).

\* \* \*

## 52

### B 12

ἔκ τε γὰρ οὐδάμ' ἐόντος ἀμήχανόν ἐστι γενέσθαι  
καὶ τ' ἐὼν ἐξαπολέσθαι ἀνήνυστον καὶ ἄπυστον·  
αἰὲν γὰρ τῆι γ' ἔσται, ὅππῃ κέ τις αἰὲν ἐρείδη.

- v. 1 ἔκ τε γὰρ Diels, DK: ἐκ τοῦ γὰρ codd. Philonis, Bollack: ἔκ τε vel ἐκ τοῦ codd. textus de MXG: ἐκ γὰρ τοῦ Wright, Inwood.  
οὐδάμ' ἐόντος Diels, DK: οὐδαμῆ ὄντος codd. Philonis: μὴ ὄντος codd. textus de MXG: μὴ ἐόντος Bollack, Wright, Inwood.  
v. 2 καὶ τ' ἐὼν Stein, DK, Wright, Indood: τό τε ὄν codd., Wilamowitz: τό τ' ἐὼν Bollack

ἐξαπολέσθαι cod. Philonis, DK: ἐξαπολείσθαι ceteri codd. Philonis: ἐξόλ-  
λυσθαι codd. textus de MXG, Bollack

ἄπυστον Mangey, DK, Wright, Inwood: ἄπαυστον codd. Philonis: ἄπρη-  
κτον codd. textus de MXG, Bollack.

v. 3 cf. B110.1

τῆ γ' ἔσται Panzerbieter, DK, Wright, Inwood: θήσεσθαι codd.: θησεῖται  
Bollack

\* \* \*

### 53

B 13

οὐδέ τι τοῦ παντὸς κενεὸν πέλει οὐδὲ περισσόον.

\* \* \*

### 54

B 14

τοῦ παντὸς δ' οὐδὲν κενεόν· πόθεν οὖν τί κ' ἐπέλθοι;

\* \* \*

### 55

B 18

Φιλίη

\* \* \*

### 56

B 19

σχεδύνην Φιλότητα

\* \* \*

57

B 16

(probably *Φιλία* and *Νεῖκος*)

ἔ<στ>ι γὰρ ὡς πάρος ἦν καὶ ἔσσεται, οὐδὲ ποτ', οἶω,  
τούτων ἀμφοτέρων κενεύσεται ἄσπετος αἰών.

- v. 1 ἔ<στ>ι γὰρ ὡς πάρος ἦν καὶ Lloyd-Jones, Wright, Inwood: εἰ (vel ἦν) καὶ πάρος ἦν καὶ codd.: ἦ γὰρ καὶ πάρος ἔσκε καὶ DK dubitanter: ἦν γὰρ καὶ πάρος ἦν καὶ Bollack: ἦ γὰρ καὶ πάρος ἦν καὶ <γ'> Marcovich: καὶ γὰρ καὶ πάρος ἦν <τε> καὶ Schneidewin: ἦ γὰρ καὶ πάρος ἦν καὶ Miller, Wendland: ἦ γὰρ καὶ πάρος ἦν <ὡς> καὶ Nauck.

\* \* \*

[Doctrines 3: Third Revelation of Truth: *Δίπλ' ἔρέω*.  
Cosmic Cyclicity in Two Opposing Phases  
under Two Opposing Principles]

58

B 17+a+*Metaph.* 1000a29-32 + Simpl. in *Phys.* p. 161.20 Diels

- B 17.1 *δίπλ' ἔρέω*. τοτὲ μὲν γὰρ ἐν ηὐξήθη μόνον εἶναι  
ἐκ πλεόνων, τοτὲ δ' αὖ διέφυ πλεόν' ἐξ ἐνὸς εἶναι.  
δοιῆ δὲ θνητῶν γένεσις, δοιῆ δ' ἀπόλειψις·  
τὴν μὲν γὰρ πάντων σύνοδος τίκτει τ' ὀλέκει τε,  
ἦ δὲ πάλιν διαφουμένων θρεφθεῖσα διέπτει.  
καὶ ταῦτ' ἀλλάσσοντα διαμπερές οὐδαμὰ λήγει,  
ἄλλοτε μὲν Φιλότητι συνερχόμεν' εἰς ἐν ἅπαντα,  
ἄλλοτε δ' αὖ δίχ' ἕκαστα φορεύμενα Νεῖκος ἔχθει.  
οὕτως ἦ μὲν ἐν ἐκ πλεόνων μεμάθηκε φύεσθαι,  
10. ἦ δὲ πάλιν διαφύντος ἐνὸς πλεόν' ἐκτελέθουσι,  
τῆι μὲν γίνονται τε καὶ οὐ σφισιν ἔμπεδος αἰών·  
ἦ δὲ διαλλάσσοντα διαμπερές οὐδαμὰ λήγει,  
ταύτηι δ' αἰὲν ἔασιν ἀκίνητοι κατὰ κύκλον.

ἀλλ' ἄγε μύθων κλύθι· μάθη γάρ τοι φρένας αὔξει·  
 ὡς γὰρ καὶ πρὶν ἔειπα πιφάυσκων πείρατα μύθων,  
 δίπλ' ἔρέω· τοτὲ μὲν γὰρ ἐν ηὔξει μόνον εἶναι  
 ἐκ πλεόνων, τοτὲ δ' αὖ διέφυ πλέον' ἐξ ἑνὸς εἶναι,  
 πῦρ καὶ ὕδωρ καὶ γαῖα καὶ ἥερος ἀπλετον ὕψος,  
 Νείκος τ' οὐλόμενον δίχα τῶν, ἀτάλαντον ἀπάντηι,  
 20. καὶ Φιλότης ἐν τοῖσιν, ἴση μῆκος τε πλάτος τε·  
 τὴν σὺ νόμι δέρκευ, μηδ' ὄμμασιν ἦσο τεθηπῶς·  
 ἦτις καὶ θνητοῖσι νομίζεται ἔμφυτος ἄρθροις,  
 τῆι τε φίλα φρονέουσι καὶ ἄρθμα ἔργα τελοῦσι,  
 Γηθοσύνην καλέοντες ἐπώνυμον ἦδ' Ἀφροδίτην·  
 τὴν οὐ τις μετὰ τοῖσιν ἐλισσομένην δεδάηκε  
 θνητὸς ἀνῆρ· σὺ δ' ἄκουε λόγου στόλον οὐκ ἀπατηλόν.

ταῦτα γὰρ ἰσά τε πάντα καὶ ἥλικα γένναν ἔασι,  
 τιμῆς δ' ἄλλης ἄλλο μέδει, πάρα δ' ἦθος ἐκάστωι,  
 ἐν δὲ μέρει κρατέουσι περιπλομένοιο χρόνιοι.  
 30. καὶ πρὸς τοῖς οὐτ' ἄρ τι ἐπιγίγνεται οὐδ' ἀπολήγει·  
 εἴτε γὰρ ἐφθείροντο διαμπερές, οὐκ ἂν ἔτ' ἦσαν.  
 τοῦτο δ' ἐπαυξήσειε τὸ πᾶν τί κε; καὶ πόθεν ἔλθόν;  
 πῆι δέ κε κῆξάπολοιτο, ἐπεὶ τῶνδ' οὐδὲν ἐρήμιον;  
 ἀλλ' αὐτ' ἔστιν ταῦτα, δι' ἀλλήλων τε θέοντα  
 γίγνεται ἄλλοτε ἄλλα καὶ ἠνεκὲς αἰὲν ὁμοῖα.  
 a(i)6 [ἀλλ' ἐν μὲν Φιλότητι συνερχόμεν] εἰς ἓνα κόσμον,  
 [ἐν δ' Ἐχθρηι γε πάλιν διέφυ πλέον] ἐξ ἑνὸς εἶναι,  
 [ἐξ ὧν πάνθ' ὅσα τ' ἦν ὅσα τ' ἔσθ' ὅσα τ' ἔσσειτ' ὀπίσω  
 a(i)9 [δένδρεά τ' ἐβλάστησε καὶ ἀνέρες] ἦδὲ γυναῖκες,  
 a(ii)1 [θ]ῆρές τ' οἰωνοὶ [τε καὶ] ὕδατοθρ[έμμονες ἰχθύς]  
 [καί τε θεοὶ δολιχαίων] ἐς τιμῆσι φέριστοι.]  
 [ἐ]ν τῆι δ' αἴσσοντα [διαμ]περὲς οὐδ[αμὰ λήγει]  
 [π]υκνήσιω δίνησι[ω] ]τ [ ]  
 [ν]ωλεμές, οὐδέ πο[τ' ]  
 [πολλ]οὶ δ' αἰῶνες πρότερ[οι ]  
 [πρὶν] τούτων μεταβῆνα[ι ]  
 [πά]ντηι δ' αἴσσον[τ]α διαμ[περὲς οὐδαμὰ λήγει.]  
 [ὡς] τε γὰρ ἥελιος ρ[ύμβ]ην ἔ[χει, οὐδὲ σελήνη]  
 a(ii)10 [ὄρ]μη κ'ι τῆιδε γέμου[σα τε καὶ φθινύθου]σ' ἀπολήγει,]  
 [οὐ]ττε τι τῶν ἄλλων [μένει ἔμπεδον οὐρανῶ] ἄστρων,]



- [ἀλ]λὰ μεταλλάσσον[τ' αἴσσ]ει κύκλωι [ἅπαντα],  
 [εἰς ὅ]τε μὲν γὰρ γαῖ' [ἀβ]άτη θέει ἠέλ[ιός τε]  
 [σφαῖρά] τ' ὄσσην δὴ κα[ῖν] ἔν' ἀνδράσι τ[εκμήρασθαι·]  
 [ὡς δ' α]ὔτως τάδ[ε π]άντα δι' ἀλλήλων [προθέουσιν]  
 [κᾶλλο]υς τ' ἀλλ[οτ'] ἴασ[ι] τόπους πλαγ[χθέντα καὶ  
 ἄλλους·]  
 [πρίν τοι κ' ἐς] μεσάτους γ[ε συνε]ρχόμεν' ἐν μ[όνον εἰεν·]  
 [ἀλλ' ὅ]τε δὴ Νεῖκος [γ' ἀν]υπέρβατα βέν[θε] ἴκηται  
 δ[ίνη]s, ἐν δὲ μέσ[ημ] Φ[ιλ]ότης στροφά[λιγγι γένηται,]  
 a(ii)20 ἐν [τῆμ] δὴ τάδε πάντα συνέρχεται ἐν [μόνον εἶναι·]  
 [σπεῦ]θε δ' ὅπως μὴ μῶνον ἀν' οὔατα [μῦθος ἴκηται]  
 [ἠδέ] μιν ἀμφὶς ἐόντα κλύων [ν]ημερτ[έα φράξεν·]  
 [δεί]ξω σοι καὶ ἀν' ὄσσ' ἵνα μείζονι σώμ[ατι κύρει, ]  
 [π]ρώτον μὲν ξύνοδόν τε διάπτυξίν τε[ε γενέθλης]  
 ὄσ[σ]α τε νῦν ἔτι λοιπὰ πέλει τούτοιο τ[όκοιο,]  
 τοῦτο μὲν [ἀν]θηρῶν ὀριπλάγκτων ἄγ[ρια φύλα,]  
 τοῦτο δ' ἀν' ἀ[νθρώ]πων δίδυμον φύμα, [τοῦτο δ' ἀν'  
 ἀγρῶν]  
 ῥιζοφόρων γέννημα καὶ ἀμπελοβάμ[ονα βότρυν·]  
 ἐκ τῶν ἀψευδῆ κόμισαι φρενὶ δείγματα μ[ύθων·]  
 a(ii)30 ὄψει γὰρ ξύνοδόν τε διάπτυξίν τε γενέθλη[s.] Γ = 300

In primum librum, teste Simplicio (*In Phys.* p. 157.25 sqq.): ὁ δὲ Ἐμπεδοκλῆς... οὕτως ἐν τῷ πρώτῳ τῶν Φυσικῶν.

- B17.5 θρεφθεῖσα Panzerbieter, Diels, DK, Inwood: θρυφθεῖσα codd.  
 Simplicii, Karsten: δρυφθεῖσ' unus codex, Bollack.  
 διέπτη: Scaliger, DK, Inwood: δρεπτῆ codd.  
 9 ex B26.8 inseruerunt Bergk, DK, Wright, Inwood.  
 10 ἠδὲ Karsten, DK, Wright, Inwood: ἦ δέ vel. ἦ δε vel ἦ δὲ codd.:  
 ἦ δὲ Wilamowitz, Bollack.  
 13 ἀκίνητοι (sc. elementa qua dei deaeque) codd., DK, Bollack,  
 Inwood, Wright: ἀκίνητον Bock: ἀκινντd Panzerbieter.  
 18 ἠέρος codd. Sexti, Athenagorae, Simplicii, DK: αἰθέρος codd.  
 Plutarchi, Clementis.  
 ἄπλετον: codd. Clementis, Simplicii, DK: ἥπιον codd. Plutarchi,  
 Athenagorae, Sexti.  
 19 ἀπάντη: codd. Sexti, Hippolyti, DK: ἕκαστον codd. Simplicii:  
 ἐκάστῳ Panzerbieter.

- Φιλότης codd. Simplicii, Sexti, Plutarchi, DK: Φιλίη codd. Sexti in alterum locum, Athenagorae, Hippolyti.  
 ἐν codd. Simplicii, Plutarchi, DK: μετὰ codd. Sexti in locum utrumque, Athenagorae, Hippolyti.
- 25 μετὰ τοῖσιν Brandis, DK, Wright, Inwood: μετ' ὄσοισιν vel ὄσοισιν codd. Simplicii: μετ' ὄσοισιν Bollack.
- 28 τιμῆς: cf. B30.2
- 29 cf. B26.1
- 30 ἄρ τι ἐπιγίνεται DK: ἄρτι ἐπιγί(γ)νεται codd. Simplicii, Wilamowitz (cf. Lucretius II 296 auctore Bignone): ἄρ ἐπιγίνεται cod. Simplicii: ἄρ τέ τι γίνεται Diels: ἄρ οὐτ' ἐπιγίνεται Karsten: οὐδ' ἄρτι τι γίνεται Lloyd-Jones.
- 31 οὐκ ἂν ἔ]τ' Papyrus, MP: οὐκέτ' iv codd., DK.
- 33 κε κῆραπόλοιτο Diels, DK: (καί) κήρυξ ἀπόλοιτο codd. Simplicii: καὶ ἐξαπόλοιτ' ἂν Karsten: καὶ ἐξαπολοῖατο Stein: κε κῆρ' ἀπόλοιτο Bollack.  
 Cf. B21.23; B26.3
- 34 τε Janko: δὲ codd. Simplicii: γε MP
- a(i) 6 συνερχόμεν' correctio in Pap.: συνερχόμεθ' pr.m.  
 Pap., MP, Janko
- a(ii) 9 [ὡς]τε scripsi, cf. a(ii) 15 ὡς δ' αὐτως: [οὐ]τε MP, Janko  
 ρ[ύμβ]ην scripsi: τ[ύρβ]ην Janko  
 ἔ[χει, οὐτε σελήνη] Janko  
 οὐδὲ scripsi: οὐτε Janko
- a(ii) 10 [ὄρ]μῆς Primavesi, Janko  
 γέμου[σα τε καὶ φθινύθουσ' ἀπολήγει] Janko
- a(ii) 11 [μένει ἔμπεδον οὐρανῶ ἄστρον] ὠάνκο
- a(ii) 12 [ἀλ]λὰ μεταλλάσον[τ' αἴσσ]ει MP, Janko  
 ἅπαντα Janko: ἀπάντη MP
- a(ii) 13 [εἰς ὄ]τε scripsi: δὴ τό]τε MP, Janko  
 μὲν pap: fortasse μῆν  
 ἠέλ[ιός τε] MP: ἠελ[ίου τε] Janko
- a(ii) 15 [προθέουσιν] Janko: [τε θέεσκεν] MP
- a(ii) 16 τ' ἄλλ[οτ'] ἴασ[ι] Janko: τ' ἄλλ' [ἴκα]νε MP  
 πλαγ[χθέντα καὶ ἄλλους] Janko: πλαγ[χθέντ' ἰδίους τε] MP
- a(ii) 17 [πρίν τοι κ' ἐς] scripsi: [οὐ τοι δὴ] Janko: [αὐθάδη?] MP  
 γ[ε συνε]ρχόμεν' ἐν μ[όνον εἶεν] scripsi: τ' [εἰσε]ρχόμεθ' ἐν μ[όνον εἶναι] MP, Janko

- a(ii) 18-20 cf B35.3-5  
 a(ii)18 [γ' ἄν]υπέρβατα scripsi: [μὲν ὑ]περβατὰ MP, Janko  
 a(ii) 22 φράζει Janko: δέρκει? MP  
 a(ii) 23 σώμ[ατι κύρει?] MP: σώμ[ατ]' ἀμείβ[ει] Janko ex g1  
 a(ii) 25 τ[όκοιο?] MP (cf. d13 τεκνώθ[η]σαν): τ' [ἄ]μοιρ[α]  
 Janko ex g3  
 a(ii) 26 ἄγ[ρια φύλα] Janko: ἀγ[ρότερ' εἴδη] MP  
 a(ii) 27 ἀγρῶν? MP: ἄνθεων Janko  
 a(ii) 30 versum memorat Simplicius *In Phys.* 161.20

\* \* \*

## 59

c+B 20

[ ἔργα δι' ]άκτορα μη[τίσασθαι?]  
 τοῦτο μὲν ἄν βροτέων μελέων ἀριδείκετον ὄγκον·  
 ἄλλοτε μὲν Φιλότητι συνερχόμεν' εἰς ἓν ἅπαντα  
 γυῖα, τὰ σώμα λέλογχε βίου θα]λόοντος ἐν ἀκμῆι·  
 ἄλλοτε δ' αὖτε κακῆσι διατμηθέντ' Ἐρίδεσσι,  
 πλάζεται ἄνδιχ' ἕκαστα περὶ ῥηγμῖνι βίοιο·  
 ὡς δ' αὖτως θάμνοισι καὶ ἰχθύσιν ὕδρομελάθροισι  
 θηρσί τ' ὀρειλεχέεσσιν ἰδὲ πτεροβάμοσι κύμβαις

v. 1 cf. d6

[ εἰκεὸς εἴκενεν ἔργα δι' ]άκτορα Janko, sed opus principiorum utroque describitur in sequentibus.

- v. 3 συν]ερχόμεν' post cor. Pap.; codd. Simplicii, DK: συν]ερχόμεθ' ante cor. Pap., Martin-Primavesi, Janko.  
 v. 4 θα]λόοντος scripsi post cor. Pap. ut videtur: θαλέοντος cod. Simplicii: θα]λοῦντος vel θη]λοῦντος ante cor. Papyrus ut videtur: θαλέθοντος codd. Simplicii, DK, Inwood, Janko: θη?]λοῦντος MP.  
 v. 8 τ' ὀρειλεχέεσσιν Schneider, Diels, DK, Janko (cf. b127.1): τ' ὀρειμελέεσσιν vel τε ρημελέεσσιν codd. Simplicii: τ' ὀρειμελέεσσιν Bollack, MP.

\* \* \*

## 60

d + B 139

[ἄν]διχ' ἀπ' ἀλλήλω[ν] πεσέ[ει]ν καὶ π[ότ]μον ἐπισπεῖν  
 [πό]λλ' ἀεκαζομέν[ο]σιν ἀ[να]γκα[ίης ὕ]πο λυγρῆς  
 [ση]πο[μ]ένοις· Φιλίην δὲ [καὶ Ε]ἴν[οίη]ν νυν ἔχουσιν  
 [Ἄρ]πυιαὶ θανάτοιο πάλοισ [ἡμῖν] παρέσ[ονται].  
 οἴμοι ὅτ(ι) οὐ πρόσθεν με διώλεσε νηλεὲς ἡμαρ, B 139.1  
 πρὶν χηλαῖς σχέτλι' ἔργα βορᾶς πέρι μητίσασθαι· 2  
 [νῦν δ]ὲ μάτη[ν ἐν] τῶιδε νότ[ωι κατέδ]ευσα παρειάς·  
 [ἔξικ]νοούμε[θα γὰρ] πολυβενθ[έα Δῖνον?] οἴω,  
 [μυρία τ(ε) οὐκ] ἐθέλουσι παρέσσε[ται ἄλγ]εα θυμῶι  
 [ἀνθρώποις? ἡ]μεῖς δὲ λόγων ἐπιβ[η]σόμ[εθ'] αἰθῆς  
 [κείνων· ὀππότ]ε δὴ συνετύγχανε φ[λογο]μὸς ἀτειρήs  
 [ ἴως ἀνάγων π[ο]λυπήμ[ον]α κρᾶσιν  
 [ ζῶι]α φυτάλμια τεκνώθ[η]σαν  
 [ τῶν καὶ? ν]ῦν ἔτι λείψανα δέρκεται ἡῶs  
 [ ] εἰς τόπον ἐσχάτιο[ν β]ῆν  
 [ κλαγ]γῆ καὶ αὔτῆι  
 [ Ἄτης λει]μῶνα λαχόντα  
 [ ]τε? περὶ χθῶν  
 [ ]

d5-6 cf. B139

d5a [οἴ]μοι ὅτ' οὐ post corr. Pap. at videtur, codd. Porphyrii, DK, MP, Janko:  
 [οἴ]μοι στ οὐ (sic) ante corr. Pap.

d6 πρὶν σχέτλι' ἔργα βορᾶς περὶ χείλεσι μητίσασθαι codd. Porphyrii, DK

d7 ἐν] τῶιδε νότ[ω] δὸst corr. Pap., MP: τοῦ]τῶ γε νότ[ω] Janko

d10 ἐπιβ[η]σόμ[εθ'] ante corr. Pap., Janko; ἐπιβ[η]σόμ[ε]ν post corr. pap.: <σ'>  
 ἐπιβ[η]σόμ[ε]ν MP

d14 ν]ῦν ἔτι λείψανα: cf. a(ii) 25 νῦν ἔτι λοιπά.

d15 βῆν post corr. Pap.: βῆι ante corr. Pap.

Hinc fragmentum f collocavit Janko.

d17 Ἄτης? λει]μῶνα MP; cf. B 121.4. Cf. τόδ' ὑπ' ἄντρον ὑπόστεγον, B  
 120. γαίης κειθ]μῶνα Janko.

d18 Dubium quid post correctionem legabatur; an ]τε? α?ῦτε MP . ]το ante  
 correctionem: χ]ύτο? α? ὕτό MP: εἴλ]υτο Janko, quod in textum recepit.

61

B 10

θάνατον... ἀλοίτην...

\* \* \*

[Transition]

62

B 25

...καὶ δις γάρ, ὃ δεῖ, καλόν ἐστιν ἐνισπεῖν.

\* \* \*

63

B 24

κορυφὰς ἑτέρας ἑτέρησι προσάπτων  
 μύθων μὴ τελέειν ἀτραπὸν μίαν,

v. 2 μὴ τελέειν Knatz, DK, Inwood: μῆτε λέγειν codd. Plutarchi, Bollack:  
 μῆτ' ἐλθεῖν Lloyd-Jones.

\* \* \*

[Recapitulation: Mixture of Elements under the Principles]

64

B 21

ἀλλ ἄγε, τόνδ' ὄρων προτέρων ἐπιμάρτυρα δέρκει,  
 εἴ τι καὶ ἐν προτέροισι λιπόξυλον ἔπλετο μορφῆι,  
 ἥελιον μὲν λευκὸν ὄραν καὶ θερμὸν ἀπάντηι,  
 ἄμβροτα δ' ὅσ' εἶδει τε καὶ ἀργέτι δέυεται αὐγῆι,  
 ὄμβρον δ' ἐν πᾶσι δνοφόμεντά τε ῥιγαλέον τε  
 ἐκ δ' αἴης προρέουσι θελεμνά τε καὶ στερεωπά.

ἐν δὲ Κότῳ διάμορφα καὶ ἄνδιχα πάντα πέλονται,  
 σὺν δ' ἔβη ἐν Φιλότητι καὶ ἀλλήλοισι ποθεῖται.  
 ἐκ τούτων γὰρ πάνθ' ὅσα τ' ἦν ὅσα τ' ἔστι καὶ ἔσται,  
 δένδρεά τ' ἐβλάστησε καὶ ἀνέρες ἠδὲ γυναῖκες,  
 θῆρες τ' οἰωνοὶ τε καὶ ὕδατοθρέμμιονες ἰχθύς,  
 καὶ τε θεοὶ δολιχαίωνες τιμῆσι φέριστοι.  
 αὐτὰ γὰρ ἔστιν ταῦτα, δι' ἀλλήλων δὲ θέοντα  
 γίγνεται ἀλλοιωπά· τόσον διὰ κρήσις ἀμείβει.

Post B17, intervallo longo posito, teste Simplicio (*In Phys.* 159.13): πλείονα δὲ ἄλλα εἰπὼν ἐπάγει ἐκάστου τῶν εἰρημένων τὸν χαρακτήρα, τὸ μὲν πῦρ ἥλιον καλῶν etc.

- v. 3 λευκὸν... θερμὸν codd. Aristotelis, DK, Wright: λαμπρὸν... θερμὸν codd. Plutarchi, Inwood: θερμὸν... λαμπρὸν codd. Simplicii, Galeni, Bollack.  
 ὄραν codd. Aristotelis, Simplicii, DK: ὄρα codd. Aristotelis, Plutarchi, Wilamowitz: ὄρα cod. Simplicii.
- v. 4 δ' ὅσ' εἶδει τε Wackernagel, DK, Bollack: δὲ ὅσσε δέ τε vel δὲ ὅσ' ἔδετα vel δ' ὅσσα ἐδεῖτο codd. Simplicii: δ' ὅσ' ἴδει τε Diels: δ' ὅσ' εἶλη τε Wilamowitz.
- v. 5 δνοφόντα codd. Aristotelis, Plutarchi (δνοφόντα alii): ζοφόντα codd. Aristotelis: γνοφόντα cod. Aristotelis post corr.
- v. 6 προρέουσι codd. DK: προθέουσι Schöne  
 θελεμνά Hesychius, DK, Wilamowitz: θελημνά vel. θελημά vel. θελήματα codd. Simplicii: θελημά Bollack: θέλυμνα Sturz, Diels, Bignone.
- v. 9 ἐκ τούτων γὰρ πάνθ' ὅσα τ' ἦν ὅσα τ' ἔστι καὶ ἔσται codd. Simplicii, DK, Bollack: ἐξ ὧν πάνθ' ὅσα τ' ἦν ὅσα τ' ἔσθ' ὅσα τ' ἔσται ὀπίσσω codd. Aristotelis: ἐκ τῶν πάνθ' ὅσα τ' ἦν ὅσα τ' ἔστι καὶ ἔσται ὀπίσσω Wright, Inwood.
- vv. 10-12 cf. B23.6-8
- v. 14 τόσον διὰ κρήσις DK, Bollack: τόγεν διάκρισις vel διάκρσις codd. Simplicii: τὰ γὰρ διὰ κρήσις Wright, Inwood.

## [Recapitulation: Double Phase Cyclicity]

65

B 26

ἐν δὲ μέρει κρατέουσι περιπλομένοιο κύκλιοι,  
καὶ φθίνει εἰς ἄλληλα καὶ αὖξεται ἐν μέρει αἴσης.  
αὐτὰ γὰρ ἔστιν ταῦτα, δι' ἀλλήλων δὲ θέοντα  
γίνοντ(αι) ἀνθρωποὶ τε καὶ ἄλλων ἔθνεα θηρῶν  
ἄλλοτε μὲν Φιλότητι συνερχόμενα εἰς ἓνα κόσμον,  
ἄλλοτε δ' αὖ δίχ' ἕκαστα φορούμενα Νείκεος ἔχθει,  
εἰσόκεν ἐν συμφύντα τὸ πᾶν ὑπένερθε γένηται.  
οὕτως ἦι μὲν ἐν ἐκ πλεόνων μεμάθηκε φύεσθαι  
ἢ δὲ πάλιν διαφύντος ἐνὸς πλέον ἐκτελέθουσι,  
τῆι μὲν γίνονται τε καὶ οὐ σφισιν ἔμπεδος αἰῶν  
ἦι δὲ τὰ δ' ἀλλάσσοντα διαμπερὲς οὐδαμὰ λήγει,  
ταύτηι δ' αἰὲν ἔασιν ἀκίνητοι κατὰ κύκλον.

Breve post B21, teste Simplicio (*In Phys.* 33.18): καὶ ὀλίγον δὲ προελθῶν φησιν· “ἐν δὲ μέρει... κύκλον”.

v. 1 cf. B17.29

v. 3 cf. B17.34; B21.13

v. 4 θηρῶν Karsten, Stutz, DK, Bollack: κηρῶν codd. Simplicii: θνητῶν Bergk

vv. 6-10 cf. B17.9-13.

\* \* \*

[The Mechanism of Communion and Repulsion.  
General Theory of Mixture]

66

B 22

ἄρθρια μὲν γὰρ ταῦτα ἑαυτῶν πάντα μέρεσσι,  
ἠλέκτωρ τε χθῶν τε καὶ οὐρανὸς ἢ δὲ θάλασσα,  
ὅσσα φιν ἐν θνητοῖσιν ἀποπλαχθέντα πέφυκεν.

ὡς δ' αὐτως ὅσα κρήσιν ἐπαρκέα μᾶλλον ἔασιν,  
 ἀλλήλοις ἔστερκται ὁμοιωθέντ' Ἀφροδίτη.  
 ἐχθρὰ <δ' ᾗ> πλείστον ἀπ' ἀλλήλων διέχουσι μάλιστα  
 γέννηι τε κρήσει τε καὶ εἶδεσιν ἐκμάκτοισι,  
 πάντη συγγίνεσθαι ἀήθεα καὶ μάλα λυγρά  
 Νείκεος ἐννεσίησιν, ὅτι σφίσι γένναν ἔοργεν.

- v. 1 ταῦτα ἐαυτῶν DK: ἐαυτά (vel αὐτὰ) ἐαυτῶν codd. Simplicii: ἐαυτὰ ἐαυτῶν Bollack
- v. 3 ἀποπλαχθέντα cod. Simplicii, DK, Bollack: ἀποπλαγχθέντα codd. Simplicii, Sider, Inwood
- v. 6 ἐχθρὰ <δ' ᾗ> Diels, DK: ἐχθρὰ <δὲ> Karsten
- v. 7 γέννη codd. Simplicii: γένει codd. Theophrasti
- v. 9 Νείκεος ἐννεσίησιν: Panzerbieter, DK, cf. B115.4: *νείκεογεννέστησιν* codd. Simplicii: *νείκεογεννηταῖσι* Scaliger: *νείκεογεννητῆσι* Kasten, Inwood: *νείκεογεννήτοισι* Sturz, Lobkec, Stein  
 γένναν ἔοργεν Diels: γένναν ὀργᾶ codd. Simplicii: πᾶν δέμας ὀργᾶ Karsten: γέννα ἐν ὀργῇ Wright coniecit, Inwood: γένναν <ἀν>ὀργᾶ Gallavoti

\* \* \*

## 67

### B 32

... δύο δέει ἄρθρων.

Cf. ἄρθρια B22.1; ἐνάρθμιον B91.1; ἔδησε B33

δύο δέει ἄρθρων Cardini, Inwood. Cf. Solon F28c Ruschenbusch= Lucian, *Eunuchus*, 10: καὶ μοιχὸς ἐάλω ποτέ, ὡς ὁ ἄξων φησίν, ἄρθρα ἐν ἄρθροις ἔχων, i.e. membrum virile in pudendis muliebribus: δύο δέει ἄρθρον Diels,DK: διὸ δεῖ (vel δὴ) ὀρθῶς codd. textus de lineis insecabilibus.

\* \* \*



68

B 91

(τὸ ὕδωρ)

οἴνωι . . . μάλλον ἐνάρθμιον, αὐτὰρ ἐλαίωι  
οὐκ ἐθέλει.

---

v. 1 οἴνω ὕδωρ μάλλον μὲν Stein

\* \* \*

69

B 33

ὥς δ' ὅτ' ὀπὸς γάλα λευκὸν ἐγόμεφωσεν καὶ ἔδησε...

\* \* \*

70

B 34

ἄλφιτον ὕδατι κολλήσας...

\* \* \*

71

B 92

... τῶι καττιτέρωι μειχθέντα... τὸν χαλκόν

\* \* \*

72

B 93

βύσσωι δὲ γλαυκῆς κόκκος καταμίσγεται ἀκτῆς,

---

κόκκος Diels, DK: κρόκου, κρόκον, κρόνου codd. Plutarchi: κόκκου Xylander,  
Flacelinre: κόρκου Bollack: (γλαύκοιο) κρόκου Bennet, Inwood

ἀκτῆς Wilamowitz, DK: ἀκτίς vel nihil codd.: ἀκτίς Flacelinre, Bollack, Inwood, Wright

βύσσω δὲ γλαυκῆ κόκκου καταμίσγεται ἄνθος Wyttenbach.

\* \* \*

### 73

B 81

οἶνος ἀπὸ φλοιοῦ πέλεται σαπὲν ἐν ξύλῳ ὕδωρ.

ἀπὸ codd. Plutarchi, DK: ὑπὸ Xylander, Friedländer fortasse recte.

\* \* \*

### 74

B 96

ἡ δὲ χθὼν ἐπίηρος ἐν εὐστέροις χοάνοισι  
τῶ δύο τῶν ὀκτὼ μερέων λάχε Νήστιδος αἴγλης,  
τέσσαρα δ' Ἡφαίστοιο, τὰ δ' ὄστέα λευκὰ γέροντο  
Ἄρμονιῆς κόλλησις ἀρηρότα θεσπεσίηθεν.

In librum primum Physicorum teste Simplicio (*In Phys.* 300.19)

v. 1 εὐστέροις codd. Aristotelis, Simplicii *In de anima*, unus Simplicii *In phys.*, DK, Bollack: εὐτύκτοις codd. Simplicii *In phys.*, Sider, Inwood

v. 2 τῶ Steinhart, DK, Wright: τῶν codd. Aristotelis plerique: τὰς codd. Simplicii, unus Aristotelis, Bollack, Sider, Inwood: τὰ cod. unus Aristotelis, unus Simplicii

μερέων codd. Aristotelis, Simplicii unus, DK: μοιράων codd. Aristotelis, Simplicii, Bollack, Sider, Inwood

v. 4 θεσπεσίηθεν: codd. DK, Bollack: θεσπεσίησιν Sider, Inwood

*BIBAION B'*

The Cosmic Cycle





a) Σφαῖρος and Phase of Advancing Νεῖκος Nos. 75-128

[Σφαῖρος]

75

B 27

ἔνθ' οὐτ' ἠελίοιο δεδίσκεται ἀγλαὸν εἶδος,  
οὐδὲ μὲν οὐδ' αἴης λάσιον μένος οὐδὲ θάλασσα

- 
- v. 1 δεδίσκεται Karsten, Bernardakis, Pohlenz: δεδίττεται codd. Plutarchi: διεί-  
δεται Cherniss, Inwood: δεδίσσεται Bollack
- v. 2 μένος Bergk, DK, Inwood: γένος codd. Plutarchi, Bollack: δέμας Karsten:  
σθένος Pohlenz dubitanter in apparatu critico

\* \* \*

76

B 27

ἔνθ' οὐτ' ἠελίοιο διείδεται ὠκέα γυῖα

...

οὕτως Ἄρμονίης πυκινῶι κρύφωι ἐστήρικται  
Σφαῖρος κυκλοτερῆς μονίηι περιγηθεί γαίωι.

- 
- v. 1 διείδεται codd. Simplicii, DK, Bollack, Inwood
- v. 3 cf. B28.2  
μονίη codd. Simplicii, DK, Bollack, Wright: μόνη vel. μονῆ alii codd.  
περιγηθεί codd. Simplicii, Bollack, Inwood: περι γῆθ' ἢ cod. Simplicii:  
περιγήθει codd. Marci Antonini: περιηγεί DK, Wright

γαίων codd. Simplicii, Marci Antonini, DK, Bollack, Inwood, Wright:  
αίων codd. Simplicii

\* \* \*

## 77

### B 28

ἀλλ' ὃ γε πάντοθεν ἴσος ἐοῖ καὶ πάμπαν ἀπείρων  
Σφαῖρος κυκλοτερῆς μονίη περιηγεί χαίρων.

cf. Parmenides B8.49, 57

- v. 1 ἐοῖ Maas, DK, Inwood, Wright: ἐών Grotius, Bollack: ἔην Diels:  
ὄμοῦ vel ὄμῶς Wachsmuth
- v. 2 μονίη Diels, DK, Bollack: μόνη codd. Procli: μούνη codd. Achillei: μανία  
codd. Anonymi in Aratum: μιμής codd. Stobaei  
περιηγεί codd. Achillei, Anonymi, Procli, DK, Bollack, Wright: περιτεθῆ  
vel περιτείθη codd. Stobaei  
χαίρων codd. Achillei, Anonymi, Procli, Bollack: γαίων DK, Inwood,  
Wright

\* \* \*

## 78

### B 29

οὐ γὰρ ἀπὸ νώτοιο δύο κλάδοι αἴσσονται,  
οὐ πόδες, οὐ θοὰ γοῦν(α), οὐ μήδεα γεννήεντα,  
ἀλλὰ σφαῖρος ἔην καὶ <πάντοθεν> ἴσος ἑαυτῶι.

cf. B 134

- v. 1 νώτοιο... αἴσσονται edd.: νότοιο... αἴσσονται cod. Hippolyti: αἴσσοντο  
proposuit Wilamowitz
- v. 2 γοῦν(α) Diels (cf. B134.3), DK, Bollack: γούνατ cod.  
γεννήεντα Sauppe, DK, Bollack: γενήεντα cod. (λαχνήεντα B134.3)
- v. 3 <πάντοθεν> ἴσος ἑαυτῶ Schneidewin (cf. Hesiodus, Theogonia, 126), DK:  
ἴσο ἐστὶν αὐτῶ cod.: <πάντ' > ἴσος ἐστὶν ἑαυτῶ Miller: + ἴσος ἐστὶν αὐτῶ  
+ Wendland: ἴσος + ἐστὶν αὐτῶ + Bollack

\* \* \*

## 79

## B 134

οὐδὲ γὰρ ἀνδρομέη κεφαλῆι κατὰ γυῖα κέκασται,  
οὐ μὲν ἅπαι νώτοιο δύο κλάδοι αἴσσονται,  
οὐ πόδες, οὐ θοὰ γοῦν(α), οὐ μήδεα λαχνήεντα,  
ἀλλὰ φρῆν ἱερὴ καὶ ἀθέσφατος ἔπλετο μῶνον,  
φροντίσι κόσμον ἅπαντα καταΐσσοισα θοήσιν.

Cf. B29

In librum secundum Physicorum teste, ut opinor, Tzetze. Codd. habent τῶ τρίτῳ (sc. βιβλίῳ) τῶν Φυσικῶν, errore signi numerationis (γ pro β forma impropria scriptum)

v. 1 οὐδὲ cod. Olympiodori, DK: οὔτε codd. Ammonii, cod. Olympiodori in marg.int.

οὐδὲ γὰρ ἀνδρομέη κεφαλῆ cod. Olympiodori: οὐ μὲν γὰρ βροτέη codd. Tzetzes

v. 2 cf. B29.1

νώτοιο DK (cf. B29.1): νώτων γε codd. Ammonii

αἴσσονται DK (cf. B29.1; B100.7 καταΐσσεται): αἴσσοισιν codd. Ammonii

v. 3 πόδες codd. Ammonii, DK: χέρες cod. Olympiodori (in marg. inf.)  
λαχνήεντα codd. Ammonii, cod. Olympiodori in m.i., DK: γεννήεντα B29.1

\*\*\*

## 80

B 27<sup>a</sup>

οὐ στάσις οὐδέ τε δῆρις ἀναίσιμος ἐν μελέεσσιν.

ἐν μελέεσσιν: cf. B30.1 ἐνὶ μμελέεσσιν.

\*\*\*

[Phase of Ascending *Νείκος*]

81

B 30

αὐτὰρ ἐπεὶ μέγα *Νείκος* ἐνὶ μμελέεσσιν ἐθρέφθη  
 ἐς τιμὰς τ' ἀνόρουσε τελειομένοιο χρόνιοι,  
 ὅς σφιν ἀμοιβαῖος πλατέος παρ' ἐλήλαται ὄρκου...

In aetate Contentionis crescentis teste Simplicio (In Phys. 1184.12: λέγει δὲ καὶ ταῦτα Ἐμπεδοκλῆς ἐπὶ τῆς τοῦ *Νείκου* ἐπικρατείας “αὐτὰρ.... ὄρκου”.

v. 1 αὐτὰρ ἐπεὶ codd. Simplicii, DK, Bollack: ἀλλ' ὅτε δὴ codd. Aristotelis ἐθρέφθη: codd. Aristotelis, Syriani, DK: ἐρέφθη codd. Simplicii, Bollack

v. 3 ὅς σφιν codd. Aristotelis, Syriani, DK: ὁ σφιν cod A<sup>b</sup> Aristotelis, cod. Simplicii: ὅφισ alter cod. Simplicii: ὅς φιν Bollack (cf. B22.3)  
 παρ' ἐλήλαται Sturz, DK: παρελήλαται cod Ab Aristotelis, codd. Simplicii, Syriani, Bollack: παρελήλατο codd. Π Aristotelis  
 πλατέος... ὄρκου: cf. B115.2 πλατέεσσι ... ὄρκους

\* \* \*

82

B 31

πάντα γὰρ ἐξείης πελεμίζετο γυῖα θεοῖο.

Post B27 teste Simplicio (In Phys. 1184.2 post B27.4: ἀρξαμένου δὲ πάλιν τοῦ *Νείκου* ἐπικρατεῖν τότε πάλιν κίνησις ἐν τῷ Σφαίρῳ γίνεται)

\* \* \*

## [The Great Law - ὅμοιον ὁμοίῳ]

83

B 37

αὔξει δὲ χθῶν μὲν σφέτερον δέμας, αἰθέρα δ' αἰθήρ.

δέμας dui codd. Aristotelis, DK, Inwood: γένος ceteri, Bollack

\* \* \*



## 84

## B 90

ὡς γλυκὺ μὲν γλυκὺ μάρπτει, πικρὸν δ' ἐπὶ πικρὸν ὄρουσεν,  
ὄξυν τ' ἐπ' ὄξυν, ἀτὰρ γ' ἄλυροῦ ἄλυρὸν λάβειτ' αὐτῶς.

v. 2 ἄλυροῦ ἄλυρὸν e.g. scripsi (cf. ἄλς B56). Sensus ἄλυμοῦ, salsi, oportet: ratio de digestionem nutritionemque est, unde requiretur nomen quartae qualitatis gustatus. Fortasse δαλερὸν... δαλερῶ retinendum est eadem significatione; cf. Hesychius s.v. δαλάγχαν· θάλασσαν; et s.v. ζαλείης· πόλις. καὶ θάλασσα; cf. sals, sale latinum. Quod etiam explicaret per errorem interpretationis Macrobiani, θερμὸν... θερμῶ.

ὄξυν τ' ἐπ' ὄξυν, ἀτὰρ γ' ἄλυροῦ ἄλυρὸν λάβειτ' αὐτῶς propositi (cf. Bernardakis): ὄξυν δ' ἐπ' ὄξυν δαλερὸν δαλεροῦ λαβέτωσ vel λαβέτω codd. Plutarchi: ὄξυν δ' ἐπ' ὄξυν, ἀτὰρ μαλερὸν μαλεροῦ λάβειτ' αὐτῶς dubitanter coniecit Bernardakis: ὄξυν δ' ἐπ' ὄξυν ἔβη, ἄλερὸν δ' ἄλεροῦ λάβειτ' ὠκκα, Paton: ὄξυν δ' ἐπ' ὄξυν ἔβη, ἄλερὸν δ' ἐποχεύεθ' ἄληρῶ Bollack: ὄξυν δ' ἐπ' ὄξυν ἔβη, θερμὸν δ' ἐποχεύετο θερμῶ codd. Macrobiani: ὄξυν δ' ἐπ' ὄξυν ἔβη, δαερὸν δ' ἐποχεῖτο δαηρῶ Diels, DK (cf. Hesychius s.vv. δαερὸν, δαηρὸν; Etymologicum Magnum 244.42 s.v. δαηρὸν): ὄξυν δ' ἐπ' ὄξυν ἔβη, δαερὸν ἐποχεύετο δαερῶ Maas.

\* \* \*

### [Formation of the World in the Phase of Ascending Strife]

## 85

## B 38

εἰ δ' ἄγε τοι λέξω πρῶθ' <ὡς λάβεθ'> ἥλιος ἀρχήν,  
ἐκ τ' ὧν δῆλ' ἐγένοντο τὰ νῦν ἐσορῶμεν ἄπειρα,  
γαῖά τε καὶ πόντος πολυκύμων ἡδ' ὑγρὸς ἀήρ  
Τιτὰν ἡδ' αἰθὴρ σφίγγων περὶ κύκλον ἅπαντα.

v. 1 πρῶθ' <ὡς λάβεθ'> ἥλιος ἀρχήν scripsi: πρῶθ' ἥλιον ἀρχήν cod. Clementis: πρῶθ' + ἥλιον ἀρχήν + DK: πρῶθ' ἥλικά τ' ἀρχήν Diels: πρῶτ' <ἐξ ὧν> ἥλιος ἀρχήν Wright, Inwood

- v. 2 ἐκ τ' ὧν, scripsi: ἐξ ὧν cod. Clementis, DK: τὰλλα τε Wright, Inwood  
 δηλ': Weil (cf. B23.10), DK: δη cod. Clementis, Bollack: δη vel δη <ρ>  
 Friedländer (cf. Hesiodus, *Theog.*, 108-11)  
 ἐσωρώμεν ἄπειρα scripsi (cf. ἄσπετα B23.10; μυρία B36.16): ἐσωρώμενα  
 πάντα cod. Bollack: ἐσωρώμεν ἅπαντα Gomperz, DK

\* \* \*

[It so happened at the beginning]

86

B 53

(ὁ ἀήρ)

οὕτω γὰρ συνέκυρσε θεῶν τοτέ, πολλάκι δ' ἄλλως.

---

In doctrinam creationis mundi, teste Aristotele, Phys. B4196a19 sqq.: ...λέγει  
 γοῦν ἐν τῇ κοσμοποιίᾳ ὡς “οὕτω... ἄλλως”.

\* \* \*

[Sequence of Cosmogony]

87

B 54

αἰθήρ <δ' αὖ> μακρῆσι κατὰ χθόνα δύετο ρίζαις.

---

αἰθήρ <δ' αὖ> Diels, DK: <ἀλλ'> αἰθήρ Karsten: αἰθήρ extra versum reiecit  
 Joachim

\* \* \*

## [Criticism of previous Cosmologies, in particular Xenophanes']

88

B 39

εἴπερ ἀπείρονα γῆς τε βάθη καὶ δαιμιλὸς αἰθήρ,  
ὡς διὰ πολλῶν δὴ γλώσσας ἐλθόντα ματαίως  
ἐκκέχυται στομάτων ὀλίγον τοῦ παντός ἰδόντων...

---

 v. 3 cf. B2.5

\* \* \*

## [Continuation of Cosmogony]

89

B 51

(πῦρ)

καρπαλίμως δ' ἀνόπαιον...

\* \* \*

90

B 52

πολλὰ δ' ἔνερθ(ε) οὐδὲος πυρὰ καίεται.

\* \* \*

91

B 40

Ἥλιος ὄξυβελῆς ἦδ' ἰλάειρα Σελήνη.

---

 ἦδ' <αῦ> ἰλάειρα Xylander: ἦ δὲ λάειρα codd. Plutarchi

\* \* \*

92

B 41

(ἥλιος)

ἀλλ' ὁ μὲν ἀλισθεῖς μέγαν οὐρανὸν ἀμφιπολεύει.

ἀλλ' ὁ μὲν ἀλισθεῖς Etymologicon Magnum, DK: ἀλλ' ὁ μὲν ἀλείσθαι cod. Baroccianus 50: οὐνεκ' ἀναλισθεῖς codd. Macrobiani  
 μέγαν Etymologicon Gudianum I, 22, codd. Macrobiani, Barocc., codd. Suda: μέσον Et.M., Et.Gud. I 47

\* \* \*

93

B 44

(ἥλιος)

ἀνταυγεί πρὸς Ὀλυμπον ἀταρβήτοισι προσώποις.

\* \* \*

94

B 42

(ἡ σελήνη)

ἀπεστέγασεν δέ οἱ αὐγὰς,

ἔστ' ἂν ἴη καθύπερθε, ἀπεσκνίφωσε δὲ γαίης

τόσσον ὅσον τ' εὖρος γλαυκώπιδος ἔπλετο μήνης.

v. 1 ἀπεστέγασεν Diels, DK: ἀπεσκεύασεν codd. Plutarchi: ἀπεσκέδασεν Xylander, Bollack: ἀπεσκίασεν Bergk: ἀπεσκέπασεν Wenskus  
 οἱ sc. soli

v. 2 ἔστ' ἂν ἴη Diels, DK, Inwood: ἔστε αἶαν codd.: ἐς γαῖαν Xylander ἴη sc.sol. Fortasse ὑπένερθε pro καθύπερθε scribendum est, eidem subiecto intelligendo verbis ἀπεστέγασεν, ἴη et ἀπεσκνίφωσε (sc. luna)

\* \* \*

95

B 47

ἀθρεῖ μὲν γὰρ ἄνακτος ἐναντίον ἀγέα κύκλον.

\* \* \*

96

B 43

ὡς αὐγὴ τύψασα σεληναίης κύκλον εὐρύν...

\* \* \*

97

B 45

κυκλοτερὲς περὶ γαῖαν ἐλίσσεται ἀλλότριον φῶς.

\* \* \*

98

B 46

ἄρματος ὡς περὶ χνοίη ἐλίσσεται ἢ τε παρ' ἄκραν  
 <ψαύουσ' ἄξονα>...

- 
- v. 1 ὡς περὶ χνοίη ἐλίσσεται Panzerbieter, DK (cf. Parmenides 28B1.6: ἄξων ἐν χνοίησιν): ὡσπερ ἴχνος ἀνελίσσεται codd. Plutarchi παρ' ἄκραν: περὶ ἄκραν codd.: παρ' ἄκρην Diels, DK.
- v. 2 <ψαύουσ' ἄξονα> proposui (v. Plutarchus, *de facie in orbe lunae*, 9 p. 925B: τῆς δὲ γῆς τρόπον τινὰ ψαύει καὶ περιφερομένη πλησίον “ἄρματος ὡσπερ etc.”; cf. Parmenides loc.cit.): νύσσαν vel γαῖαν ἐλαυνομένη Diels

\* \* \*

## 99

B 48

νύκτα δὲ γαῖα τίθησιν ὑφισταμένη φαέεσσι  
 <ἡελίου>.

—————  
 <ἡελίου> Kranz supplevit

\* \* \*

## 100

B 49

νυκτὸς ἐρημαίης ἀλαώπιδος...

—————  
 ἐρημαίης codd. Plutarchi, DK: ἐρεμναίης Nauck  
 ἀλαώπιδος Xylander (cf. Hesychius s.v. ἀλαῶπιν): ἀγλαώπιδος codd.

\* \* \*

## 101

B 94

et niger in fundo fluvii color exstat ab umbra,  
 atque cavernosis itidem spectatur in antris.

\* \* \*

## 102

B 55

...γῆς ἰδρῶτα θάλασσαν.

\* \* \*

103

B 56

ἄλς ἐπάγη ριπήμισιν ἑωσμένος ἡελίοιο.

\* \* \*

104

B 50

Ἴρις δ' ἐκ πελάγους ἄνεμον φέρει ἢ μέγαν ὄμβρον.

\* \* \*

[Zoogony in the Phase of Ascending *Νεῖκος*]

105

B 71

εἰ δέ τί σοι περὶ τῶνδε λιπόξυλος ἔπλετο πίστις,  
 πῶς ὕδατος γαίης τε καὶ αἰθέρος ἡελίου τε  
 κίρναμένων εἶδη τε γεινοίατο χροῖά τε θνητῶν  
 τόσσ' ὅσα νῦν γεγάασι συναρμοσθέντ' Ἀφροδίτη...

v. 1 λιπόξυλος: cf. B21.2

v. 2 χροῖα: cf. 58B43: τὸ γὰρ χρῶμα ἢ ἐν τῷ πέρατί ἐστιν ἢ πέρας. διὸ καὶ οἱ Πυθαγόρειοι τὴν ἐπιφάνειαν χροῖαν ἐκάλουν.

Cf. 58B26: ...λέγουσιν (sc. οἱ Πυθαγόρειοι) ὡς τοῦ ἐνὸς συσταθέντος... εἶτ' ἐκ χροῖας... Cf. Plato, *Meno*, 75b-76d.

v. 4 τόσσ' ὅσα Karsten, DK: τοῖα ὅσα codd. Simplicii: τοῖ' οἶα Wilamowitz: τοῖ' ὅσα Bollack

\* \* \*

106

B 151

ζείδωρος... Ἀφροδίτη

\* \* \*

107

B 73

ὡς δὲ τότε χθόνα Κύπρις, ἐπεὶ τ' ἐδίηεν ἐν ὄμβρῳ,  
εἶδεα ποιπνύουσα θοῶι πυρὶ δῶκε κρατῦναι...

\_\_\_\_\_

Breve post B71 (= No. 105) teste Simplicio (*In de Caelo* 530.5)

v. 2 εἶδεα ποιπνύουσα F Simplicii, DK (cf. B22.7; 71.3): εἶ δὲ ἀποπνοιούσα  
Simpl.: ἴδεα ποιπνύουσα Diels: αἰθέρ' ἐπιπνεύουσα Stein

\* \* \*

[Plants first Organic Beings appearing near the Beginning  
of World-ordering]

108

B 154

(οὐπω δ' ἥλιος ἴδρυτο ἀπλανῆ καὶ βέβαιον ἔχων δρόμον)

ἧῶ

καὶ δύσιν ἔκρινεν, περὶ δ' ἤγαγεν αὐθις ὀπίσσω  
καρποφόροις ἐπιστέψας καλυκοστεφάνοισιν  
ᾠραις, γῆ δ' ὕβριστο.

\_\_\_\_\_

Cf. A70

\* \* \*



## [Structure of Organic Beings]

109

B 82

ταῦτὰ τρίχες καὶ φύλλα καὶ οἰωνῶν πτερὰ πυκνά  
καὶ φλονίδες γίνονται ἐπὶ στιβαροῖσι μέλεσσι.

v. 2 φλονίδες Karsten (cf. Hesychius s.v. φλονίδες· λεπίδες), Bollack: λεπίδες  
codd. Aristotelis, DK: λοπίδες vel λωπίδες alii codd. Aristotelis: φολιδονί-  
δες codd. Olympiodori

\* \* \*

110

B 97

... ῥάχιν ...

Aristoteles, *de part. anim.* A, 1, p. 640a18 sqq.: ...Ἐμπεδοκλῆς... εἶρηκε λέγων  
ὑπάρχειν πολλὰ τοῖς ζώοις διὰ τὸ συμβῆναι οὕτως ἐν τῇ γενέσει, οἶον καὶ τὴν  
ράχιν τοιαύτην ἔχειν ὅτι στραφέντος καταχθῆναι συνέβη.

\* \* \*

111

Fr. 152 Wright

τῶν γὰρ ὅσα ρίζαις μὲν ἐπασσυτέραι[σιν] ἔνερθε  
μανοτέροις [δ' ὄ]ρπ[ηξ]ιν ὑπέστη τηλεθ[άοντα].

Libro secundo *Καθαρμῶν* adscripsit Herodianus fragmentum in *Καθολικῇ*  
*προσωδία*: ἐν β' *καθαρμῶν*. Quod confirmat *Περὶ Φύσεως* et *Καθαρμοί* idem  
opus esse, cuius titulus prooemii ad denotandum totum extendit. Similiter Theon  
Smyrnaeus referens ad *Καθαρούς* intellexit libros *Physicorum*. B153a: τὸ γοῦν  
βρέφος δοκεῖ τελειοῦσθαι ἐν ἑπτὰ ἑβδομάσιν, ὡς Ἐμπεδοκλῆς αἰνίττεται ἐν  
τοῖς *Καθαρμοῖς*.

\* \* \*

## 112

B 75

τῶν δ' ὅσ' ἔσω μὲν πυκνά, τὰ δ' ἔκτοθι μανὰ πέπηγε,  
Κύπριδος ἐν παλάμησι πλάδης τοιῆσδε τυχόντα...

Post B73 in Simplicii *Comm. In de Caelo* (530.8)

v. 2 Κύπριδος ἐν παλάμησι: cf. B 95

\* \* \*

## 113

b+B 76

τοῦτο μὲν ἐν κόγχαισι θαλασσονόμοις βαρυνώτοις      b0 B76.1  
[ἦδ' ἐν πε]τραίοισι κα[  
[ἐνθ' ὄψει] χθόνα χρωτὸ[ς ὕ]πέ[ρτατα ναιετάουσαν]      b2 B76.3  
[θώρηξ δ' αὖ]τε κραταιν[ώ]των α[  
[ναὶ μὴν κηρύ]κων γε λιθορίνων χ[ελύων τε]      b4 B76.2  
[ὄστρακα κα]ῖ μελίαι κεραῶν ἐλά[φων ὀριπλάγκτων.  
[ἀλλ' οὐκ ἂν τελέσαιμ]ι λέγων σύμ[παντα

b0 θαλασσονόμοις: θαλασσονόμων Diels, DK

b4 γε Pap. MP: τε codd. Plutarchi, DK, Janko

b5 ὄστρακα κα] et ὀριπλάγκτων supplevit Janko

b6 post σύμπαντα supplevit γένεθλα Janko, qui et fragmentum e huc collocavit

\* \* \*

## 114

B 83

αὐτὰρ ἐχίνοις  
ὄξυβελεῖς χαίται νώτοις ἐπιπεφρίκασι.

Plutarchus, *de fort.* 3 p. 98D: τὰ μὲν γὰρ ὄπλισται κέρασι καὶ ὄδοῦσι καὶ κέντροις, αὐτὰρ ἐχίνοις etc.

v. 2 χαίται Vulcobijs, DK: καί τε vel δέ τε codd. Plutarchi

\* \* \*

## [Plants. Oviparous Procreation. Fertility. Fishes]

115

B 79

οὕτω δ' ὠιοτοκεῖ μακρὰ δένδρεα πρῶτον ἐλαίας...

μακρὰ δένδρεα: cf. B72 δένδρεα μακρά

\* \* \*

116

B 80

οὐνεκεν ὀψίγονοί τε σίδαι καὶ ὑπέρφλοια μῆλα

ὑπέρφλοια: ...ὑπέρφλοια λελέχθαι τὰ μῆλα διὰ τὴν ἀκμήν· τὸ γὰρ ἄγαν ἀκμάζειν καὶ τεθηλέναι φλοίειν ὑπὸ τῶν ποιητῶν λέγεσθαι (cf. Διόνυσος Φλοῖος), Plutarchus, *Quaest. Conn.*, V 8, 2 p. 683D.

\* \* \*

117

B 72

πῶς καὶ δένδρεα μακρὰ καὶ εἰνάλιοι καμασῆνες...

δένδρεα μακρά: cf. B79 μακρά δένδρεα

\* \* \*

118

B 74

φύλον ἄμουσον ἄγουσα πολυσπερέων καμασῆνων.

Plutarchus, *Quaest. Conn.* V 10, 4 p. 685F: αὐτῶν δὲ τῶν ζώων οὐδὲν ἂν χερσαῖον ἢ πτηνὸν εἰπεῖν ἔχοις οὕτω γόνιμον ὡς πάντα τὰ θαλάττια· πρὸς δὲ καὶ πεποιήκεν ὁ Ἐμπεδοκλῆς...

ἄγουσα: sc. Venus probabiliter.

\* \* \*

## [Original Terrigenous Procreation of Animals / Humans]

119

B 62

νῦν δ' ἄγ', ὅπως ἀνδρῶν τε πολυκλαύτων τε γυναικῶν  
 ἐννουχίους ὄρηκας ἀνήγαγε κρινόμενον πῦρ,  
 τῶνδε κλύ'· οὐ γὰρ μῦθος ἀπόσκοπος οὐδ' ἀδαήμων.  
 οὐλοφυεῖς μὲν πρῶτα τύποι χθονὸς ἐξανέτελλον,  
 ἀμφοτέρων ὕδατός τε καὶ εἶδος αἶσαν ἔχοντες  
 τοὺς μὲν πῦρ ἀνέπεμπε θέλον πρὸς ὁμοῖον ἰκέσθαι,  
 οὔτε τί πω μελέων ἐρατὸν δέμας ἐμφαίνοντας  
 οὔτ' ἐνοπήν οἶον τ' ἐπιχώριον ἀνδράσι γυῖον.

In librum secundum teste Simplicio (*in Phys.* 381.29): ἐν τῷ δευτέρῳ τῶν  
 Φυσικῶν πρὸ τῆς τῶν ἀνδρείων καὶ γυναικείων σωμαίων διαθρώσεως.

v. 2 ἐννουχίους: ἐμμυχίους Panzerbieter

v. 5 εἶδος codd. Simplicii, DK (cf. B21.4): ἴδος Diels

v. 8 οἶον τ' Diels, DK: οἶα τ' cod. Simplicii: οὔτ' cod. alter Simplicii: οὔτ' οὖν  
 Wilamowitz: οἷη τ' Bollack  
 γυῖον Stein, Diels, DK: γύων codd. Simplicii: γυίων Bollack: γῆρην editio  
 Aldina

\* \* \*

## [Viviparous Procreation. Sexes]

120

B 63

ἀλλὰ διέσπασται μελέων φύσις· ἡ μὲν ἐν ἀνδρός...

\* \* \*

121

B 64

τῶι δ' ἐπὶ καὶ πόθος εἰσι δι' ὄψις ἀμμυμνήσκων.  
 (remembrance of the unity of sexes in the οὐλοφυεῖς τύποι)

δι' ὄψις ἀμμυμνήσκων Wytttenbach, Diels, Kranz: διαπέψεως ἀμμίσγων

codd. Plutarchi: διαμπερέως ἀμμίσγων Bollack: δι' ἄμιος αἴμ' ἀναμίσγων  
Ellis: δι' ὄμιος ἀμμίγεσθαι Dyer, Inwood.

\* \* \*

122

B 66

σχιστοὺς λειμῶνας... Ἀφροδίτης.

λειμῶνας codd. Scholiorum in Euripidem, DK: λιμῶνας alius cod.: λιμένας  
alius cod., Swartz (cf. B98.3)

\* \* \*

123

B 153

(σημαίνει δὲ καὶ κοιλίαν ὡς παρ' Ἐμπεδοκλεῖ)  
βαυβῶ

Cf. Kern OF 52; 395 Bernabé; v.N.A. Georgopoulos, G.A. Vagenakis, A.L.  
Pierris, "Baubo: a Case of Ambiguous Genitalia in the Eleusinian Mysteries" in  
*Hormones, International Journal of Endocrinology and Metabolism*, 2003, vol.  
2, No. 1 pp. 72-4.

\* \* \*

124

B 65

ἐν δ' ἐχύθη καθαροῖσι· τὰ μὲν τελέθουσι γυναικες  
ψύχους ἀντιάσαντα <τὰ δ' ἔμπαλιν ἄρρενα θερμοῦ>.

v. 1 καθαροῖσι: ταλάροισι Scaliger: καμάραισι Weil

v. 2 <τὰ δ'... θερμοῦ> e.g. supplevit Diels

\* \* \*

## 125

## B 67

ἐν γὰρ θερμότερῳ τοκὰς ἄρρενος ἔπλετο γαστήρ  
καὶ μέλανες διὰ τοῦτο καὶ ἀδρομελέστεροι ἄνδρες  
καὶ λαχνήεντες μᾶλλον.

- 
- v. 1 τοκὰς ἄρρενος ἔπλετο γαστήρ Diels, DK: τὸ κατ' ἄρρενα ἔπλετο γαίης  
codd. Galeni, Bollack, Inwood: τὸ κατ' ἄρρενα ἔπλετο γαστρός Sturz:  
τοκὰς ἄρρενος ἔπλετο γαῖα Deichgröber, Longrigg.  
v. 2 ἀδρομελέστεροι Karsten, DK, Inwood: ἀνδρωδέστεροι codd., Bollack

\* \* \*

## 126

## B 69

(γυναῖκες)  
δίγονοι.

\* \* \*

## 127

## B 68

μηγὸς ἐν ὄγδοάτου δεκάτῃ πύον ἔπλετο λευκόν.  
(sc. τὸ γάλα)

\* \* \*

## 128

## B 70

ἀμνίον.

---

Rufus Ephesius, *de nom. part. hom.* 229 p. 166.11 Daremberg: τὸ δὲ βρέφος  
περιέχεται χιτῶσι, τῷ μὲν λεπτῷ καὶ μαλακῷ· ἀμνίον αὐτὸν Ἐμπεδοκλῆς  
καλεῖ.



b) Phase of ascending **Φιλία**

Nos. 129-156

[Beginning of Intermixture]

129

B 35

αὐτὰρ ἐγὼ παλίνορσος ἐλεύσομαι ἐς πόρον ὕμνων,  
τὸν πρότερον κατέλεξα, λόγου λόγον ἐξοχετεύων,  
κείνον· ἐπεὶ Νεῖκος μὲν ἐνέρτατον ἵκετο βένθος  
δίνης, ἐν δὲ μέσῃ Φιλότης στροφάλιγγι γένηται,  
ἐν τῇ δὴ τάδε πάντα συνέρχεται ἐν μόνον εἶναι,  
οὐκ ἄφαρ, ἀλλὰ θελημὰ συνιστάμεν ἄλλοθεν ἄλλα.  
τῶν δέ τε μισγομένων χεῖτ' ἔθνεα μυρία θνητῶν,  
πολλὰ δ' ἄμεικτ' ἔστηκε κεραιομένοισιν ἐναλλάξ,  
ὅσος ἔτι Νεῖκος ἔρυκε μετάρσιον· οὐ γὰρ ἀμεμφέως  
τῶν πᾶν ἐξέστηκεν ἐπ' ἔσχατα τέρματα κύκλου,  
ἀλλὰ τὰ μὲν τ' ἐνέμιμνε μελέων τὰ δέ τ' ἐξεβεβήκει.  
ὅσσον δ' αἰὲν ὑπεκπροθέοι, τόσσον αἰὲν ἐπήγει  
ἠπιόφρων Φιλότητος ἀμεμφέος ἄμβροτος ὀρμή·  
αἶψα δὲ θνήτ' ἐφύοντο, τὰ πρὶν μάθον ἀθάνατ' εἶναι,  
ζωρά τε τὰ πρὶν ἄκρητα διαλλάξαντα κελεύθους.  
Τῶν δέ τε μισγομένων χεῖτ' ἔθνεα μυρία θνητῶν,  
παντοίαις ιδέησιν ἀρηρότα, θαῦμα ἰδέσθαι.

---

Ante B98 teste Simplicio (*In Phys.* 32.11)

Cf. B21

vv. 1-2 αὐτὰρ... πρότερον κατέλεξα: v. a(ii)18-19 Martin-Primavesi  
~ B35.3-4.

v. 2 λόγου Bergk, DK: λόγῳ codd. Simplicii

- ἐξοχετεύων cod., DK, Bollack: ἐπιχετεύων cod.: ἐποχετεύων  
Brandis, Karsten
- v. 5 ἐν τῇ δὴ codd., DK. Bollack: ἐν τῇ ἢ δὲ cod.: ἐνθ' ἥδη Bergk: ἐν τῷ  
δὴ Kranz
- v. 10 τῶν Diels, DK: τὸ vel πῶ vel οὔπω codd. Simplicii: πῶ Bollack
- v. 13 ὀρμή: cf. a(ii) 10 Martin-Primavesi
- v. 15 ζωρά τε τὰ πρὶν ἄκρητα codd. Athenaei, Plutarchi, DK, Bollack:  
ζωρά τε τὰ πρὶν ἄκριτα cod. Simplicii: ζῶά τε πρὶν κέκρητο (sic)  
codd. Aristotelis: ζωρά τε πρὶν τὰ κέκρητο Bergk: ζωρά θ' ἂ πρὶν  
κέκρητο Gomperz
- vv. 16-17: cf. B21.10-12; B23.6-8

\* \* \*

## 130

## B 36

τῶν δὲ συνεργομένων ἐξ ἔσχατον ἴστατο Νεῖκος.

\* \* \*

## [Monstrous Formations]

## 131

## B 57

ἦι πολλαὶ μὲν κόρσαι ἀναύχενες ἐβλάστησαν,  
γυμνοὶ δ' ἐπλάζοντο βραχίονες εὐνίδες ὤμων,  
ὄμματά τ' οἴ(α) ἐπλανᾶτο πενητεύοντα μετώπων.

In aetate Amicitiae crescentis, teste Aristotele (*de caelo* Γ2, 300b25 sqq.): ...καθά-  
περ Ἐμπεδοκλῆς φησι γίνεσθαι ἐπὶ τῆς Φιλότητος (sc. ἐπικρατούσης Φιλό-  
τητος): λέγει γάρ: "πολλαὶ... ἐβλάστησαν".

\* \* \*



## 132

B 58

μουνομελή... τὰ γυῖα... ἐπλανᾶτο

Simplicius *In de caelo* 587.18 (post B35.13): ἐν ταύτῃ οὖν τῇ καταστάσει (Amicitiae crescentis) μουνομελή ἔτι τὰ γυῖα ἀπὸ τῆς τοῦ Νείκου διακρίσεως ὄντα ἐπλανᾶτο τῆς πρὸς ἄλληλα μίξεως ἐφιέμενα.

μουνομελή: cf. οὐλοφυεῖς τύποι B62.4; οὐλομελές Parmenides, 28B8.4

\* \* \*

## 133

B 60

εἰλίποδ' ἀκριτόχειρα

\* \* \*

## 134

B 61

πολλὰ μὲν ἀμφιπρόσωπα καὶ ἀμφίστερνα φύεσθαι,  
βουγενῆ ἀνδρόπρωρα, τὰ δ' ἔμπαλιν ἐξανατέλλειν  
ἀνδροφυῆ βούκρανα, μεμειγμένα τῇ μὲν ἀπ' ἀνδρῶν  
τῇ δὲ γυναικοφυῆ σκιεροῖς ἡσκημένα γυῖοις.

In aetate Amicitiae crescentis, teste Simplicio (*In Phys.* 371.33): ὡς περ' Ἐμπεδοκλῆς κατὰ τὴν τῆς Φιλίας ἀρχὴν φησι γενέσθαι ὡς ἔτυχε μέρη πρῶτον τῶν ζώων οἶον κεφαλὰς καὶ χεῖρας καὶ πόδας, ἔπειτα συνιέναι ταῦτα "βουγενῆ... ἐξανατέλλειν" etc.

- v. 1 ἀμφίστερνα: cf. Hesychius s.v. ἀμφίστερον· δεινὴν (Bollack)  
ἀμφίστερνα φύεσθαι: ἀμφίστερον' ἐφύοντο Karsten
- v. 2 ἀνδρόπρωρα: cf. Hesychius s.vv. ἀνδρόπρωρον et ἀντίπρωρα· ἀνδροπρόσωπον (Bollack)  
ἐξανατέλλειν codd. Simplicii: ἐξανατείνειν codd. Aeliani (teste Diels):  
ἐξανέτελλον (cf. B62.4) Karsten
- v. 3 ἀπ' Karsten, Diels, DK: ὑπ' codd. Aeliani, Bollack

- v. 4 σκιεροῖς codd. Aeliani, DK: στειροῖς vel σκιροῖς (cf. Lucretius V 855)  
Diels: θμβροῖς Hercher: χλιεροῖς Karsten: στιβαροῖς Bergk: διερεῖς  
Panzerbieter

\* \* \*

## [Combinations]

135

B 59

αὐτὰρ ἐπεὶ κατὰ μείζον ἐμίσγετο δαίμονι δαίμων,  
ταῦτά τε συμπίπτεσκον, ὅπῃ συνέκρυσεν ἕκαστα,  
ἄλλα τε πρὸς τοῖς πολλὰ διηνεκῆ ἔξεγένοντο.

Post B58, in aetate Amicitiae crescentis, teste Simplicio (*In de caelo* 587.20):

(post B58) “αὐτὰρ ἐπεὶ, φησί, κατὰ.... δαίμων”, ὅτε τοῦ Νείκου ἐπεκρά-  
τει λοιπὸν ἢ Φιλότης, “ταῦτά τε... ἐξεγένοντο”. ἐπὶ τῆς Φιλότητος οὖν  
ὁ Ἐμπεδοκλῆς ἐκεῖνα εἶπεν, οὐχ ὡς ἐπικρατούσης ἤδη τῆς Φιλότητος,  
ἀλλ’ ὡς μελλούσης ἐπικρατεῖν etc.

- v. 2 ἕκαστα: codd. Simplicii *In de caelo*: ἅπαντα codd. Simplicii *In  
physicorum*

- v. 3 διηνεκῆ: διηνεκές Peyron, Karsten (cf. B17.35)

\* \* \*

## [Emanations]

136

B 89

γνοῦς, ὅτι πάντων εἰσὶν ἀπορροαί, ὅσ’ ἐγένοντο...

γνοῦς: γνωθ’ Wakefield (cf. B4.3)

\* \* \*

137

B 109a

...ἢ ὡς Ἐμπεδοκλῆς ἀπορροὰς φαίη ἂν ἀπιέναι ἀπὸ ἐκάστου τῶν  
κατοπτριζομένων καὶ τ[οῖς ὄμμασιν ὡς]περ εὐούσας [εἰκόνας ἐναρ-  
μόζεσθαι].

---

Diels supplevit

\* \* \*

[Organic tissues, parts and organs]  
[Eyes and Vision]

138

B 88

... μία γίγνεται ἀμφοτέρων ὄψι.

\* \* \*

139

B 85

ἡ δὲ φλόξ ἰλάειρα μινυθαδίας τύχε γαίης

---

ἡ δὲ DK (cf. B96.1; 98.1): ἡδὲ cod. Simplicii: ἡ δὴ cod. Simpl., Bollack: ἡδὴ  
cod. Simpl.: ἡδὲ Wilamowitz

\* \* \*

140

B 86

ἐξ ὧν ὄμματ' ἔπηξεν ἀτειρέα δι' Ἀφροδίτη.

\* \* \*

## 141

B 87

γόμοις ἀσκήσασα καταστόργοις Ἀφροδίτη.

Breve post B86, teste Simplicio (*In de Caelo*, 529.24): καὶ μετ' ὀλίγον...

\* \* \*

## 142

B 84

ὡς δ' ὅτε τις πρόοδον νοέων ὠπλίσσατο λύχρον  
 χειμερίην διὰ νύκτα, πυρὸς σέλας αἰθομένιοι,  
 ἄψια παντοίων ἀνέμων λαμπτήρας ἀμοργούς,  
 οἷ τ' ἀνέμων μὲν πνεῦμα διασκιδνᾶσιν ἀέντων,  
 φῶς δ' ἕξω διαθρῶσκον, ὅσον ταναώτερον ἦεν,  
 λάμπεισκειν κατὰ βηλὸν ἀτειρέσιν ἀκτίνεσσιν·  
 ὡς δὲ τότ' ἐν μήνιγξιν ἐεργμένον ὠγύγιον πῦρ  
 λεπτήσιν <τ' > ὀθόνησι λοχάζετο κύκλοπα κούρην,  
 <αἷ> χοάνησι διάντα τετρήατο θεσπεσίησιν·  
 αἷ δ' ὕδατος μὲν βένθος ἀπέστεγον ἀμφιναέντος,  
 πῦρ δ' ἕξω δίεσκον, ὅσον ταναώτερον ἦεν.

v. 1 πρόοδον codd. (enii πρόσοδον), DK: πρὸ ὀδὸν Bollack

v. 4 οἷ τ' codd., DK: αἷτ' codd., Bollack

v. 5 φῶς codd., DK: πῦρ codd., Bollack

post φῶς δ' habet Paraphrasis: ἕξω διάνταται τρεῖατο θεσπεσίησιν ὀθόνησιν διαρθῶσκον, ex quo Blass versum restituit quem post versum 8 posuit.

v. 7 ἐεργμένον codd., DK: ἐελμένον alii codd. Bollack: ἐέρμενον alii codd.

v. 8 λεπτήσιν: λεπτήσιν εἰν Panzerbieter

<τ' > Diels, Inwood: <γ> Bollack

ὀθόνησι codd., DK: χθονήσι codd.: χοάνησι Paraphrasis

λοχάζετο codd., DK, Bollack: ἐχεύατο codd.: ἐχέατο unus cod.: λοχεύσατο Förster, Sedley

κύκλοπα: cf. κυκλοτερές B45; κύκλωπος... σελήνης Parmenides, 28B10.4

v. 10 ἀμφιναέντος: cf. να(ι)ήσομαι B111.8

v. 11 δίεσκον Paraphrasis, Diels, Ross, DK: διαθροῶσκον ἡodd., Bollack

\* \* \*

## 143

B 95

Κύπριδος, ... ἐν παλάμησιν ὅτε ξὺμ πρῶτ' ἐφύοντο.

Fortasse post B87, v. Simplicius, *In de caelo*, 529.26: καὶ τὴν αἰτίαν λέγων τοῦ τοὺς μὲν ἐν ἡμέρᾳ τοὺς δὲ ἐν νυκτὶ κάλλιον ὁρᾶν [cf. A86, I p. 301.37 sqq.], Κύπριδος, φησὶν, ἐν παλάμησιν etc.

Κύπριδος ἐν παλάμησιν: cf. B75.2

\* \* \*

### [Ears and Hearing]

## 144

B 99

κώδων. Σάρκινος ὄζος.

\* \* \*

### [Respiration]

## 145

B 100

ὦδε δ' ἀναπνεῖ πάντα καὶ ἐκπνεῖ· πᾶσι λίφαιμοι  
σαρκῶν σύριγγες πύματον κατὰ σῶμα τέτανται,  
καὶ σφιν ἐπὶ στομίοις πυκιναῖς τέτρηνται ἄλοξιν  
ρίνων ἔσχατα τέρθρα διαμπερές, ὥστε φόνον μὲν  
κεύθειν, αἰθέρι δ' εὐπορίην διόδοισι τετμήσθαι.  
ἔνθεν ἔπειθ' ὁπόταν μὲν ἀπαΐξῃ τέρην αἷμα,  
αἰθὴρ παφλάζων καταΐσεται οἴδματι μάργωι,

εὔτε δ' ἀναθρώισκη, πάλιν ἐκπνέει, — ὡσπερ ὅταν παῖς  
 κλειψύδρη παίζουσα διειπετέος χαλκοῖο,  
 εὔτε μὲν αὐλοῦ πορθμὸν ἐπ' εὐειδέϊ χειρὶ θείσα  
 εἰς ὕδατος βάπτησι τέρην δέμας ἀργυφέοιο,  
 οὐδ' ἔτ' ἐς ἄγγοσδ' ὄμβρος ἐσέρχεται, ἀλλά μιν εἴργει  
 ἀέρος ὄγκος ἔσωθε πεσὼν ἐπὶ τρήματα πυκνά,  
 εἰσόκ' ἀποστεγάσῃ πυκινὸν ῥόον· αὐτὰρ ἔπειτα  
 πνεύματος ἐλλείποντος ἐσέρχεται αἴσιμον ὕδωρ·  
 ὡς δ' αὐτῶς, ὅθ' ὕδωρ μὲν ἔχη κατὰ βένθεα χαλκοῦ  
 πορθμοῦ χωσθέντος βροτέωι χροίῃ ἡδὲ πόροιο,  
 αἰθῆρ δ' ἐκτὸς ἔσω λελιγμένος ὄμβρον ἐρύκει,  
 ἀμφὶ πύλας ἡθμοῖο δυσηχέος ἄκρα κρατύνων,  
 εἰσόκε χειρὶ μεθῆι, τότε δ' αὖ πάλιν, ἔμπαλιν ἢ πρίν,  
 πνεύματος ἐμπίπτοντος ὑπεκθέει αἴσιμον ὕδωρ.  
 ὡς δ' αὐτῶς τέρην αἶμα κλαδασσόμενον διὰ γυίων  
 ὀππότε μὲν παλίνορσον ἀπαίξειε μυχόνδε,  
 αἰθέρος εὐθὺς ρεῦμα κατέρχεται οἴδματι θῦον,  
 εὔτε δ' ἀναθρώισκη, πάλιν ἐκπνέει ἴσον ὀπίσσω.

- v. 12 οὐδ' ἔτ' ἐς Diels: οὐδέτ' ἐς vel οὐδ' ὅτι ἐς codd.: οὐδ' ὅ γ' ἐς Bekker: οὐδέ τις Bollack: οὐ τὸτ' ἐς Stein: οὐδεῖς Wilamowitz, DK
- v. 19 ἡθμοῖο: enii codd. Regenbogen, DK: ἰσθμοῖο boni codd., Bollack (cf. Hesychius s.v. εἰσθμός· εἰσδοδος ὕδατος στενῆ)
- v. 22 διὰ γυίων codd., Michael, DK: δι' ἀγυῶν codd., Bollack
- v. 23 ἀπαίξειε Stein, DK: ἐπαίξειε codd., Karsten, Bollack: ἐπάξειεν enii codd.

\* \* \*

### [Nose and smelling]

146

B 101

κέρματα θηρείων μελέων μυκτῆρσιν ἐρευνῶν,  
 <ζῶονθ' > ὄσσο' ἀπέλειπε ποδῶν ἀπαλήι περι ποίηι...

- v. 2 <ζῶονθ' > Diels, DK: <ὄσμᾶθ' > Pearson

ὄσσοι Nauck: ὡς vel ὄς codd. Alexandri  
 <ζῶονθ'> ὄσσοι: <τὰ?>... Bollack

\* \* \*

147

B 102

ὠδε μὲν οὖν πνοιῆς τε λελόγχασι πάντα καὶ ὁσμῶν.

\* \* \*

[Awareness, Understanding, Thinking]

148

B 103

τῆιδε μὲν οὖν ἰότητι Τύχης πεφρόνηκεν ἅπαντα.

Cf. B107; B110.10

\* \* \*

149

B 104

καὶ καθ' ὅσον μὲν ἀραιότατα ξυνέκυρσε πεσόντα...

Breve post B103 teste Simplicio (*In Phys.* 331.13): καὶ μετ' ὀλίγον etc.

Cf. Theophrastus, *De sensu* (§11, DK I p. 302.25 sq.): ὅσοις μὲν οὖν ἴσα καὶ παραπλήσια μέμικται (sc. τὰ στοιχεῖα ἐν τῷ αἵματι) καὶ μὴ διὰ πολλοῦ μηδ' αὐτὰ μικρὰ μηδ' ὑπερβάλλοντα τῷ μεγέθει, τούτους φρονιμωτάτους εἶναι καὶ κατὰ τὰς αἰσθήσεις ἀκριβεστάτους, κατὰ λόγον δὲ καὶ τοὺς ἐγγυτάτω τούτων, ὅσοις δ' ἐναντίως, ἀφρονεστάτους. καὶ ὧν μὲν μανὰ καὶ ἀραιὰ κείται τὰ στοιχεῖα, νωθροὺς καὶ ἐπιπόνους· ὧν δὲ πυκνὰ καὶ κατὰ μικρὰ τεθραυσμένα, τοὺς δὲ τοιούτους ὀξεῖς φερομένους καὶ πολλὰ ἐπιβαλλομένους ὀλίγα ἐπιτελεῖν διὰ τὴν ὀξύτητα τῆς τοῦ αἵματος φορᾶς· οἷς δὲ καθ' ἓν τι μόνιον ἢ μέση κρᾶσις ἐστὶ, ταύτη σοφοὺς ἐκάστους εἶναι· διὸ τοὺς μὲν ῥήτορας ἀγαθοὺς,

τοὺς δὲ τεχνίτας, ὡς τοῖς μὲν ἐν ταῖς χερσὶ, τοῖς δὲ ἐν τῇ γλώττῃ τὴν κρᾶσιν οὖσαν ὁμοίως δ' ἔχειν καὶ κατὰ τὰς ἄλλας δυνάμεις.

\* \* \*

[“Ὁμοιον ὁμοίω in Sensation, Perception, Understanding]

150

B 109

γαίη μὲν γὰρ γαίαν ὀπώπαμεν, ὕδατι δ' ὕδωρ,  
αἰθέρι δ' αἰθέρα διον, ἀτὰρ πυρὶ πῦρ ἀίδηλον,  
στοργῆν δὲ στοργῆι, νεῖκος δέ τε νεϊκέϊ λυγρῶι.

Cf. Aristoteles, *de anima*, A2.404b8 sqq.: ...λέγουσι τὴν ψυχὴν τὰς ἀρχάς, οἱ μὲν πλείους ποιοῦντες οἱ δὲ μίαν ταύτην, ὥσπερ Ἐμπεδοκλῆς μὲν ἐκ τῶν στοιχείων πάντων, εἶναι δὲ καὶ ἕκαστον ψυχὴν τούτων λέγων οὕτω· etc.

\* \* \*

151

B 107

ἐκ τούτων <γὰρ> πάντα πεπήγασι ἀρμοσθέντα  
καὶ τούτοις φρονέουσι καὶ ἥδοντ' ἡδ' ἀνιῶνται.

Post B109 teste Theophrasto (*De sensu* β10, DK I p. 302.21): διαριθμησάμενος (sc. Empedocle's) γὰρ, ὡς ἕκαστον ἐκάστω γνωρίζομεν, ἐπὶ τέλει προσέθηκεν ὡς “ἐκ τούτων etc.”. διὸ καὶ τῷ αἵματι μάλιστα φρονεῖν· ἐν τούτῳ γὰρ μάλιστα κεκρᾶσθαι [ἐστὶ] τὰ στοιχεῖα τῶν μερῶν.

\* \* \*

[Flesh, Blood]

152

B 98

ἡ δὲ χθὼν τούτοισιν ἴση συνέκυρσε μάλιστα,  
Ἡφαίστῳ τ' ὄμβρωι τε καὶ αἰθέρι παμφανώοντι,



Κύπριδος ὀρμισθεῖσα τελείους ἐν λιμένεσσιν,  
εἴτ' ὀλίγον μείζων εἴτε πλεόνεσσιν ἐλάσσων·  
ἐκ τῶν αἱμά τε γέντο καὶ ἄλλης εἶδα σαρκός.

Post B35, teste Simplicio (*In Phys.* 32.11): καὶ πρὸ τούτων δὲ τῶν ἐπῶν [B98] ἐν ἄλλοις τὴν ἀμφοῖν ἐν τοῖς αὐτοῖς ἐνέργειαν παραδίδωσι λέγων “ἐπεὶ Νεῖκος... θαῦμα ἰδέσθαι” (B35.3-17).

v. 4 πλεόνεσσιν Panzerbieter, DK: πλεόν ἐστίν codd. Simplicii, Bollack.

\* \* \*

### [Understanding, Thought, Mind (Blood)]

153

B 105

αἵματος ἐν πελάγεσσι τετραμμένη ἀντιθορόντος,  
τῆι τε νόημα μάλιστα κικλήσκειται ἀνθρώποισιν·  
αἶμα γὰρ ἀνθρώποις περικάρδιόν ἐστι νόημα.

v. 1 τετραμμένη (sc. καρδία) Grotius, Karsten, DK: τετραμμένα codd. Stobaei, Bollack

v. 3 νόημα: codd. Stobaei, codex Meletii: ἄημα codex Mel.: ἄναμμα cod. Mel.

\* \* \*

154

B 110

εἰ γὰρ κέν σφ' ἀδινῆσιν ὑπὸ πραπίδεσσιν ἐρείσας  
εὐμενέως καθαρῆσιν ἐποπτεύσεως μελέτησιν,  
ταυτά τέ σοι μάλα πάντα δι' αἰῶνος παρέσονται,  
ἄλλα τε πόλλ' ἀπὸ τῶν δ' ἐκτίησαι· αὐτὰ γὰρ αὔξει  
ταυτ' εἰς ἦθος ἕκαστον, ὅπη φύσις ἐστὶν ἕκαστι.  
εἰ δὲ σύ γ' ἀλλοίων ἐπορέξεαι, οἶα κατ' ἄνδρας  
μυρία δειλὰ πέλονται ἅ τ' ἀμβλύνουσι μερίμνας,  
ἦ σ' ἄφαρ ἐκλείψουσι περιπλομένοιο χρόνοιο

σφῶν αὐτῶν ποθέοντα φίλην ἐπὶ γένναν ἰκέσθαι·  
πάντα γὰρ ἴσθι φρόνησιν ἔχειν καὶ νύματος αἴσαν.

v. 1 Cf. B5

κέν (Miller) σφ' ἀδινῆσιν Schneidewin, DK: καὶ ἐν σφαδίνησιν cod.

Hippolyti: καὶ σφ' ἀδινῆσιν Bollack

ὑπὸ πραπίδεσσι: cf. ἐνὶ σπλάγχθοισι B4.3

v. 2 ἐποπτεύσης Schneidewin, DK: ἐποπτεύεις cod., Bollack

v. 4 τῶνδ' ἐκτήσεται Diels, DK: τῶνδε κτ(ή.η)ται cod.: τῶνδε κτήσεται

Marcovich: τῶν κεκτήσεται Meineke, Ritschl: τῶνδε κτήσεται Bollack.

vv. 4-5 αὐτὰρ γὰρ αὔξει ταῦτ': de elementis, ut videtur, ratio est; cf. αὐτὰ ἔστιν

ταῦτα B17.34: αὐτὰ γὰρ ἔστιν ταῦτα B21.13; B26.3

v. 7 ἅ τ' ἀμβλύνουσι μερίμνας: cf. τὰ τ' ἀμβλύνουσι μερίμνας B2.2

v. 9 γένναν: cf. γέννη B22.7

v. 10 cf. B103; B107

νύματος αἴσαν codd. Sexti, Schneidewin, DK: γνωματο σις ον cod.

Hippolyti VII29: γνώμην ἴσην cod. VI 12.

\* \* \*

## 155

B 106

πρὸς παρεὸν γὰρ μῆτις ἀέξεται ἀνθρώποισιν.

\* \* \*

## 156

B 108

ὅσσον <γ'> ἀλλοῖοι μετέφην, τόσον ἄρ σφισιν αἰεί  
καὶ τὸ φρονεῖν ἀλλοῖα παρίσταται...

v. 1 <γ'> Sturz, DK: <τ'> Stein, Bollack: <δ'> Diels, Wright, Inwood



# CONCORDANTIA NUMERORUM

(Pierris, Diels-Kranz)

	P	DK		P	DK
Ia	1	112		25	D apud 136
	2	114		26	138
	3	113		27	137
	4	128		28	145
	5	130+77+78		29	139
	6	129		30	135
	7	132		31	140
	8	115		32	141
	9	142		33	143
	10	125		34	144
	11	126		35	127
	12	148		36	146+147
	13	153a	Ib	37	133
	14	117		38	131
	15	119		39	1
	16	120		40	111
	17	116		41	5
	18	118		42	2
	19	154a		43	3
	20	121		44	4
	21	122		45	6
	22	123		46	7
	23	124		47	8
	24	136		48	9

	P	DK		P	DK
	49	23		83	37
	50	11		84	90
	51	15		85	38
	52	12		86	53
	53	13		87	54
	54	14		88	39
	55	18		89	51
	56	19		90	52
	57	16		91	40
	58	17 + a MP		92	41
	59	20 + c MP		93	44
	60	d MP		94	42
	61	10		95	47
	62	25		96	43
	63	24		97	45
	64	21		98	46
	65	26		99	48
	66	22		100	49
	67	32		101	94
	68	91		102	55
	69	33		103	56
	70	34		104	50
	71	92		105	71
	72	93		106	151
	73	81		107	73
	74	96		108	154
IIa	75	27		109	82
	76	27		110	97
	77	28		111	152 Wright
	78	29		112	75
	79	134		113	76 + bPW
	80	27a		114	83
	81	30		115	79
	82	31		116	80

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P	DK	P	DK	
117	72	137	109a	
118	74	138	88	
119	62	139	85	
120	63	140	86	
121	64	141	87	
122	60	142	84	
123	153	143	95	
124	65	144	99	
125	67	145	100	
126	69	146	101	
127	68	147	102	
128	70	148	103	
IIb	129	35	149	104
	130	36	150	109
	131	57	151	107
	132	58	152	98
	133	60	153	105
	134	61	154	110
	135	59	155	106
	136	89	156	108



## CONCORDANTIA NUMERORUM

(Diels-Kranz, Pierris)

DK	P	DK	P
1	39	25	62
2	42	26	65
3	43	27	75, 76
4	44	27a	80
5	41	28	77
6	45	29	78
7	46	30	81
8	47	31	82
9	48	32	67
10	61	33	69
11	50	34	70
12	52	35	129
13	53	36	130
14	54	37	83
15	51	38	85
16	57	39	88
17	58	40	91
18	55	41	92
19	56	42	94
20	59	43	96
21	64	44	93
22	66	45	97
23	49	46	98
24	63	47	95

DK	P	DK	P
48	99	82	109
49	100	83	114
50	104	84	142
51	89	85	139
52	90	86	140
53	86	87	141
54	87	88	138
55	102	89	136
56	103	90	84
57	131	91	68
58	132	92	71
59	135	93	72
60	133	94	101
61	134	95	143
62	119	96	74
63	120	97	110
64	121	98	152
65	124	99	144
66	122	100	145
67	125	101	146
68	127	102	147
69	126	103	148
70	128	104	149
71	105	105	153
72	117	106	155
73	107	107	151
74	118	108	156
75	112	109	150
76	113	109a	137
77	5	110	154
78	5	111	40
79	115	112	1
80	116	113	3
81	73	114	2

DK	P	DK	P
115	8	136	24, 25
116	17	137	27
117	14	138	26
118	18	139	29
119	15	140	31
120	16	141	32
121	20	142	9
122	21	143	33
123	22	144	34
124	23	145	28
125	10	146	36
126	11	147	36
127	35	148	12
128	4	149	--
129	6	150	--
130	5	151	106
131	38	152	--
132	7	153	123
133	37	153 <sub>a</sub>	13
134	79	154	108
135	30	154 <sub>a</sub>	19